

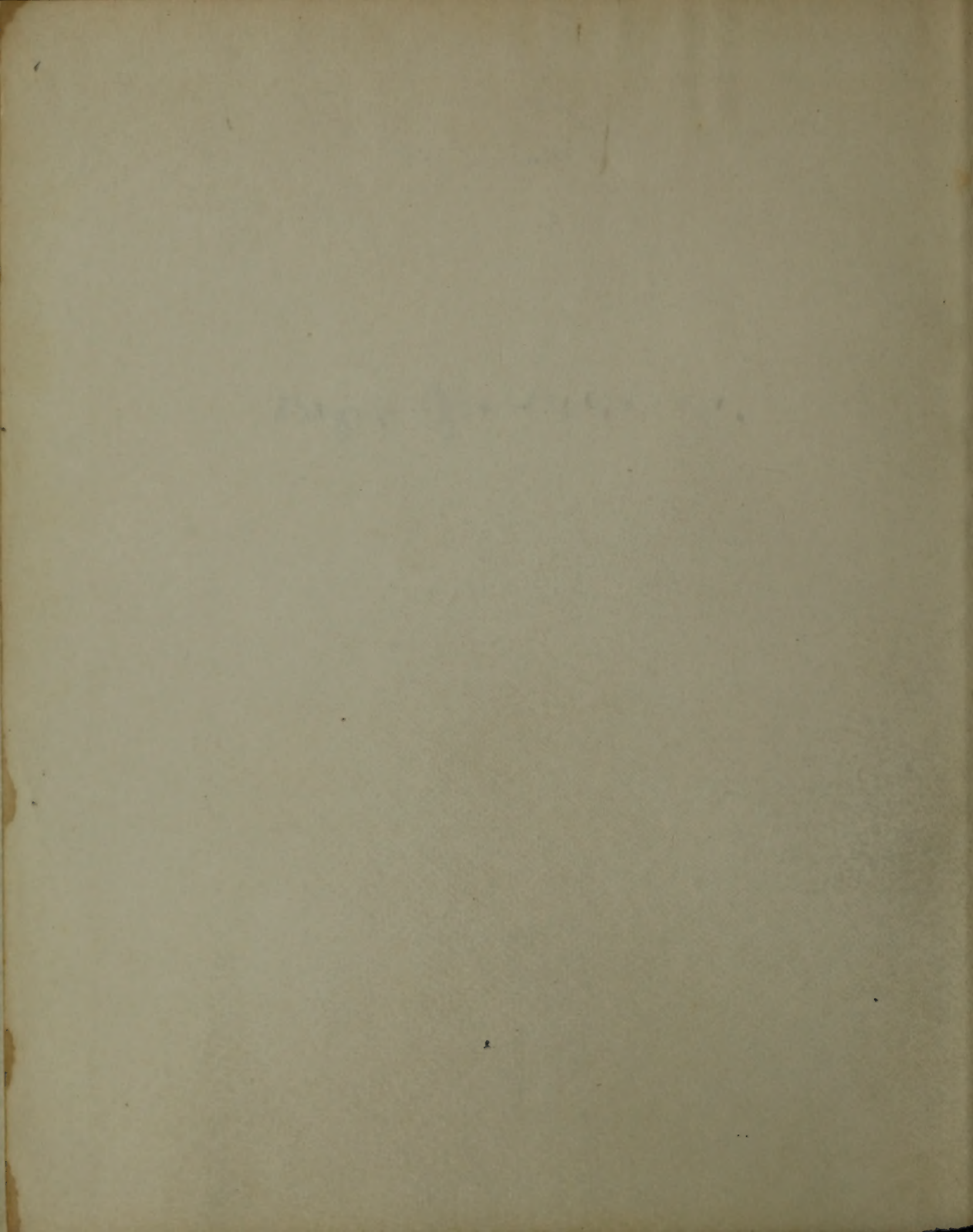
Name.....Richard B. Gregg
Subject.....Note Book XXVIII
Instructor.....Eliot St.
Date.....South Norwalk, Conn.

J. E. Hammett Co., Cambridge and Newark

Begun Jan 12, 1937.

Continued from the 1st page of the
Lithological Column - See page 10
Society of the 1st of May
X 2 11

11 - 11 - 11



Continued quotation from T. N.
Whitehead's - Leadership in a Free
Society (see pp. in Notebook
XXVII)

p. 84. "Organisms control groups, not
individuals, and groups have their social
sentiments, their typical behaviours
and aspirations. So the next stage
in the progress of an industrial society
is surely to increase the range of sys-
tematic thinking to include not only
the technological processes but also
the social processes which hold men
together, and so enable coöperative enter-
prises to endure and be successful.

"For groups wish for a successful
economic outcome to their labours;
but, whether expressed clearly or not,
they wish for achievement as an

Q integral part of social living. The two aspects of social living - a satisfactory present, leading to a satisfactory future - cannot be disentangled, for they are essential parts of the same thing.

85 - "He [the ^{administrator} ~~organizer~~] must systematically consider the social structure of his group and guide his technological progression in such a manner as to be acceptable to that structure. This does not imply achieving the impossible and undesirable feat of introducing technological change in such a manner as not to affect social customs and ways, but it does involve having some systematic thought as to the kind of social changes which will prove

acceptable and compatible with continued integration, and then endeavoring to guide his technological progress accordingly. - - - -

"Thus it happens that administrators are indeed occupied with the sentiments and attitudes of the individuals under their care, but this preoccupation is guided almost exclusively by an unanalyzed social sense rather than by any explicit understanding. An administrator will often regard the objective of his work in economic terms narrowly conceived, and will
 86 then recognize that these objectives can only be reached in so far as human sentiments do not resist the required activities. What is required is that the social senti-

ments and activities of groups be regarded, not as hurdles to surmount, but as an integral part of the objective for which the organizer is working. Human satisfaction depends on activities pursued in common and directed towards some future achievement or purpose; so a society will only be healthy in so far as these contacts are efficiently organized for their purpose. It is this double objective which the administrator should aim at, not the economic purpose only. . . .

p. 82. . . "The modern concept (of society) starts with the notion of truly social men and women; people who are unable to express themselves in clas-

as a social action except in so far as they are acting with respect to one another. And it goes on to stress the extent to which social action and expression is non-logical and not even recognized in practice.

"Fundamental to this picture are the small primary groups, which show the strongest cohesion, and the greatest resistance to interruption from outside. The members of a primary group are in constant contact with one another. The most modulated and elaborated method of contact is undoubtedly speech; but it would be a great mistake to suppose that speech is the only, or even the main avenue of contact between people. The essence of social con-

tact is action on the part of each, guided by a concern for the others. The relay test group showed that this concern was evidenced by variations in speed of work, in a manner unexpected by the individuals themselves, and quite beyond their logical comprehension. This social action nevertheless met a human need.

" These mutual concerns and expectations, when suitably reciprocated over a period of time, give rise to strong sentiments supporting a continuance of the relations; and the actions and sentiments taken together are of the essence of social integration, and of conservative social tendencies. Of course, most

groups are not industrial; but wherever they may be found, the activity of all enduring groups satisfies two social needs. The first need is for ample human intercourse in the present, and the second need is that the activity be directed towards a satisfactory situation in the future. The first function of social activity is to provide immediate expression, and the second may be broadly described as promoting economic intentions. These two aspects of social living apply to contented, enduring primary groups at all times and in all places. Such groups have relations to one another, as a result of contacts between their members. Sometimes this results

in a third small group of the same kind; at other times the original members meet as representatives of their respective groups, and the two groups act with a concern for each other. All sorts of complexities take place and result in higher order primary groups.

---- [Re a new value σ of deliberately planned technological change]

"We have seen that this new attitude toward social living is grafted somewhat unevenly upon the old stock. For primary groups with their ways of conservative social expression are as necessary as ever to social living. I say 'conservative' deliberately, for social integration is

9
Q based on routine activities all of, which have their deep 'meanings' for the participants; any outside disturbance to them is violently resisted, and results in a lowering of the sentiments of human value for each and every member of the group. The problem today is to give compatible expression both to society's immediate and its future or economic aims.

"It was the habit at one time to over-emphasize the intellectual aspect of human activity; but various trends, including the rise of psycho-analysis, have caused a swing to the other extreme.

87 The neglect of either aspect will prevent any discussion of the

main problem, which is precisely
the social integration of these two
types of mental activity." (logical
& non-logical)

p. 115. "No society or organization is
averse to change, provided the initia-
tive for that change takes place at
the relevant level - at the level
where the daily activities have
shown the need. Under those
conditions, change will present
itself not as an interruption, but
as the natural flow of social
living."

See p 81 of Notebook XXVII
for the pp needed.

Use this book as the basis for
a talk on my pamphlet, - an
illustration of how my proposals fit
the social needs of the day.

In working out the training of groups of people for u.v.s. the periods of practice should be properly spaced and other elements of the learning process as discovered by modern psychology should be used. Consider this for the new book. Look it up in recent books on learning & on general psychology e.g. Wyland F. Vaughan "General Psychology" (Widener. B.U.)

Maybe the will is the result of a complete synthesis of thought, emotion and instinct (impulse) of such quality of each and of such a blend that it issues in action to complete itself. That is, it is so integrated as to be related to the environment, - personal, ~~social~~ social and physical, - and so must act to carry out

This relationship. Military defeat results in showing up the defects in one's integration and synthesis of the various elements. N.V.R. is a profounder integration and so will be more successful. N.V. training will thus be progressive integration of the right sort establishing the kind of moving balance which will always tend to act in a certain manner.

See the Topological Psychology of Service - with its idea of self-space. [a balanced system within that space?]

Perhaps in my book I ought to give a footnotes of references to good books on various types of vocal service / - or to lithographic theory. 29.

to prison reform, to crime prevention, to
assistance of criminals after expiration of
sentence, to hospital work, to work for beggars
etc etc.

—

A man who has the right inner
attitude can take as a joke what
another man would consider an insult
& allow to anger him. So a man with
the right understanding of money will
not be harmed by it or not little so.
Similarly, a man who understands
how to handle a complex instrument
(e.g. a motor car or a lathe), and knows
the make up & functions of it, will be able to
use it wisely and without harm to himself
or to the material; whereas an ignorant
man will harm himself & his material
with the instrument. Yet further, the

man who understands an instrument or symbol
can improve it & correct it, while one
who is ignorant usually cannot. This
correction & improvement will render it
less dangerous to all.

Put in a footnote for the Indian edition
a reference to Arjun's ~~and~~ Krishna's
advice to Arjun, - a ~~dis~~ cowardice as
worse than violence. But is that so, as
the last advice of the Gita is to fight, -
even after ~~the~~ Arjun was enlightened?
And he did fight. But he was not
enlightened enough to go beyond caste.

In the Gita, Edgerton says, there is
an inconsistency between Krishna's telling
Arjun to fight because if he doesn't he
will be suspected of cowardice and will so

be desired (2:34 ff) and the verse in 14:24
which says one must be indifferent to praise
or blame.

Are there any passages in Gita - elsewhere
that say a man can raise himself beyond
caste? If so, that might resolve the difficulty,
if it is also clear that Krishna did not
do that. Yes see 5:18; 4:35; 6:28;
6:30; 6:9; 6:32; 13:28; 5:19;
There are many more inconsistencies in the Bhishma, or even in
the K.T., than in the Gita.

Because of its ambiguity money is
not truthful; is asat. ∴ Satyagraha
will comprise a correcting of money & an
understanding of it.

∴ This ambiguity is one of the reasons
why economics is so blind, complex
& confused an attempt at science. Nobody
can tell which of the many permutations
of money meaning are at work. This

is why you cannot get agreement among economists. The thing cannot be reduced to laws. Such a contrast with a real science e.g. physics. Physicists are not engaged in endless wrangles. They are constantly reporting new truths to each other. Economics cannot be a science until money is corrected.

Money is a mode of material power
requires understanding by a Sisyphus.

I / I act without desire for fruit
of works & if I believe in God in all
living creatures, I will not be subject to
anger or fear & will \therefore be more easily
able to realize God.

Charles Gunn Shop, Mail end, near N. Station
Boston

There is not much use in preaching simplicity & generosity & unity if you retain ~~an~~ an economic (daily) tool & symbol the present form of money which compels greed, divisiveness, and complexity.

To avoid the evils of large-scale organisation with its temptation to greed you must make village life healthy. That requires autonomous village economic production. \therefore K & other hand crafts, a decentralised electric power. See Kumarappa

17 Notes on "The Exploration of the Inner World" by Anton T. Boisson, Willett Clark & Co. 1956. (Journal of the Royal Society of Medicine)

How far may the ideas of this book be useful for training purposes?

11 N.V.R.? Reconsider this book in relation
to the relationship of N.V.R. to religion.
Coordinate it with T.N. Whitehead,
Macmurray "Structure of Religion Experi-
ence" and Guizanga "Shadow of
Tomorrow".

p. 54. How far is our whole civilization in
this condition? Or Germany? of p. 237

p. 65. After a world war the R of N.V.
may form the basis of a reorganization.
A new set of assumptions 237.

p. 80 Contrast with Macmurray
who thinks of religion as a product
of only the conscious mind. How
far is Yoga a method of unifying
the conscious and subconscious
minds? Rhythm of breathing
may take place of music or drum
rhythms.

11 Self respect & intolerance pp 145-6
symbols & language 52, 157.
See Mary Austin

Consider money as a cause of inner
conflict (between standards). Can't
solve 2 matters. The cause of major
social conflict. Comparable to sex
conflicts in the individual. Like
sex, it is necessary. Also like sex, ~~unmanageable~~
by powerful. Also frequently prevented.
268. Money isolates.

Forgiveness 285.

This book should be listed among those
that help develop tolerance and
understanding & love.

Especially significant pp. 15, 16, 28, 51,
53, 54, 66, 67, 83, 108, 119, 132, 153, 136-41,
146, 148, 150 re unemployment, 151, 152,
165, 167, 170, 172, 173, 176-7, 182, 191.

193, 176-7, 179, Comage 200,
Humility 200, 205-6, 210, 212-13, 244,
268, 277, 284, 285, 289, 293, 299 God.

2
Quoted from "Philosophical Studies"
by J. M. T. Ellis McTaggart,
London 1934, Edward Arnold & Co.
From Essay II on Mysticism p. 47.

"It seems to me that the essential characteristics of mysticism are two in number. In the first place it is essential to mysticism that it asserts a greater unity in the universe than that which is recognized in ordinary experience, or in science. ---

"The second essential characteristic of mysticism is the affirmation that it is possible to be conscious of this unity in some manner which brings

the knower into closer and more direct relation with what is known than can be done in ordinary discursive thought. --- "Thus what is asserted by mysticism is firstly, a mystic unity; and secondly, a mystic intuition of that unity. The mystic intuition would, of course, be one example of the unity which it perceives, since the knower and the known would be connected by such a unity.

p. 49 --- "Besides the immediacy of apprehension mysticism seems to me to involve the unity - closer than appears on the surface of the reality which is apprehended.

[Refers to Inge on Christian Mysticism, and J. Inge in the 1st vol of "The World & the Individual" for good definitions of mysticism].

50-51. --- "This conception of the mystic unity

as omnipresent, and as dominating the whole universe without question is, of course, a more extreme form of mysticism than those which we have previously considered. . . . The unity may be regarded as only one aspect of the universe, and as combined with diversity. Or it may be said that in, reality, there is no diversity at all, but only unity.

"The difference between these two views is very great. The first, while asserting that there is a deeper unity between the parts of the universe than is generally recognized, does not deny that those parts are really different from each other. Indeed, it is possible to hold, with Hegel, that this deeper unity, far from making them less differentiated than they are commonly supposed to be,

actually makes them more differentiated. Hegel maintained - and there is much to be said in support of his theory - that finite existences can only be really individual and differentiated in proportion as they are united between themselves in a close unity. The organs of a human body are contained in a closer unity than the stones in a heap, and at the same time those organs have each a more individual nature, and are more clearly differentiated from one another than the stones of a heap. Hegel says that this coincidence of greater unity of the whole with greater differentiation of the parts is not accidental but necessary, and that it is a general law true of all that exists.

"If this principle of Hegel's should be

ture, it is clear that the doctrine of a mystic unity would carry very important consequences as to the differentiation of the parts of the universe and that the bearing of these on the reality of human personality, and on human immortality, will also be very important.

62. "The belief that love is the supreme good is not uncommon. A man who holds it will think better of the universe if he regards love, not as an isolated event in the midst of others, but as the principle of unity by which the universe is constituted. He will think better, in particular, of himself and other conscious beings, since his doctrine will assign to love a more constant and fundamental place in their nature

than appears in ordinary life. And he will look forward with more confidence to the continuation in the unknown future of that love which he now feels for particular persons, since in it he will regard himself as having reached more nearly to the true nature of reality than in the other affairs of life.

p. 69. Mr Teggart "defines spirituality" --- as 'the quality of having content, all of which is the content of one or more selves, and is possessed by parts of selves, selves, and groups of self.' ---

p. 90. "It has also been maintained, as we said above, that, even if there could be beings who were conscious without being self-conscious, the name of self should be reserved for those who are self-conscious.

This usage, it seems, would not be so convenient as the one which we have adopted. To call a conscious being a self only when it was self-conscious would involve that each of us would gain and lose the right to the name many times a day. It would be less inconvenient if the name of self were given to those conscious beings which are ever self-conscious, even at the times when they were not so. But there is a more serious difficulty. We are invited to define personality as being conscious of self. And consciousness of self is a complex characteristic which can be defined only when it is known what we mean by a self.

Therefore, if self means the same on the two occasions when it enters

into the statement, 'a self is that which is self-conscious', we have a circular and unmeaning definition of selfness. But, if we avoid this by self not meaning the same on each occasion, it is obvious that we are using the word in a very inconvenient manner. On the whole, therefore, it seems better to say that selfness does not involve self-consciousness.

See also pp. 215, 216, 217 a spirit

252 : ... If anything in our lives can resolve the contradictions inherent in knowledge and volition, and exhibit the truth which lies concealed in them, it must be Love ... "In the first place, the absolute form of Spirit must transcend the opposition between knowledge and volition as to the side of the relation which is to be considered valid in

case of a discrepancy. Neither side in the Absolute can attain any pre-eminence over the other, since such pre-eminence has only meaning with regard to the possibility of imperfection.

"Neither side has the pre-eminence in love. It is not essential to it that the subject shall be brought into harmony with the object, as in knowledge, or that the object shall be brought into harmony with the subject, as in volition. ---

253. "This complete equilibrium between subject and object is the reason why love cannot be conceived as a duty on either side. It is not our duty to love others. --- It is not the duty of others to be lovable by us.

276. "Love is itself the relation which binds

individuals together. Each relation it estab-
 lishes is part of the ultimate nature of the
 unity of the whole. It does not require or
 admit of justification or determination
 by anything else. It is itself the justifi-
 cation and determination of all things.
 The nearest approach to it we can know
 now is the love for which no cause can
 be given, and which is not determined
 by any other relationships, of which
 we can only say that two people belong
 to one another - the love of the Vida
knowe and of Dr. Memoriam.

"No doubt an emotion which should
 be sufficient, both in extent and
 intensity, to grasp the entire universe,
 must be different in degree from any-
 thing of which we can now have expe-
 rience. yet this need not make us

feel any essential difference between the two, if the distinction is only one of growth, and not of generic change. The attempt to imagine any communion so far reaching - extending, as we must hold it to do, to all reality in the universe, - is no doubt depressing, almost painful. But this arises, I think, from the inability, under which we at present lie, to picture the ideal except under the disguise of a 'false infinite' of endless ~~extension~~ succession. However much we may know that the kingdom of heaven is spiritual and timeless, we cannot help imagining it as in time, and can scarcely avoid imagining it as in space. In this aspect the magnitude of the field to be included naturally appears as

something alien and inimical to our
 power of including it. We are forced,
 too, since our imagination is limited
 by the stage of development in which
 we at present are, to give undue im-
 portance to the aspect of number, as
 applied to the individuals in the Ab-
 solute. If we look at it from this
 standpoint the briefest contemplation
 is bewildering and crushing. But
 number is a very inadequate category.
 Even in everyday life we may see how
 number falls into the shade as our
 knowledge of the subject matter
 increases. Of two points on an
 unlimited field we can say nothing
 but that they are two in number.
 But if we were considering the relation of
 Hegel's philosophy to Kant's or of

Back to Hegel, the advance which we should make by counting them would be imperceptible. When everything is seen under the highest category, the Absolute Idea, this process would have been complete. All lower categories would have been transcended, and all separate significances of number would have vanished. And the dead weight, produced by the conception of an infinite number of things to be brought into unity, would vanish with it.

"We must remember, too, once more, that the Absolute is not an aggregate, but a system. The multiplicity of the individuals is not therefore, a hindrance in the way.

establishing a harmony with any one
 of them, as might be the case if
 each of them was an independent
 rival of all the rest. It is rather to
 be considered as an assistance, since our
 relations with each will, through
 their mutual connections, be
 strengthened by our relations with
 all the others. The complex reverbera-
 tion of sympathy, to use a character-
 istic phrase of Dr. Edgeworth's in
 a somewhat different context, is
 always a fact of vital importance.

If I undergo self-sacrifice and
 work for the common good that enhances
 my self-respect because it shows Self-
 respect & care for the larger Self.

Painters must have better discipline
than soldiers so as to lead the populace
after any riot or air-raid, and
when people are in a panic such as
is described in B. Russell's - "Which
Road to Peace".

Quoted from "The Study of the History
of Mathematics" by Geo. Sarton, Harvard
Univ Press, 1936.

p. 4. "Take the mathematical developments
out of the history of science, and you
suppress the skeleton which supported
and kept together all the rest. Math-
ematics gives to science its innermost
unity and cohesion, which can never
be entirely replaced with props and
buttresses, or with roundabout connections,
no matter how many of these may be

introduced". ---

p. 7. "For societies, even as for individuals, one must make a sharp distinction between the things which are the most urgent and those which are the most important. These things are not by any means the same. The most urgent necessity is to live, to remain alive, that is, to eat, sleep, to be happy, to procreate children, and obtain security for one's family. That means physiology, business, and sport, and often enough war. However, the most important things are not to satisfy one's physiological needs, but to increase the cultural heritage which has been bequeathed to us. --- Yet all the time some men pursue in the darkness, secretly, the fulfilment of their intellectual desires and of humanity's

highest purpose.

p. 21.

"As to the pure mathematician, even he should not be too easily satisfied with the latest synthesis. To begin with, that synthesis may be incomplete. Some elements which were ^{not} deemed essential for it may have other values, they may prove to be essential for other structures, or the one from which they were stimulated may not be as final as it seems. Indeed, no theory is ever final. A new discovery, a new point of view may cause its abandonment and its superseding by another, and the facts neglected in one shuffling may be considered invaluable in another. Every synthesis implies sacrifice; it is not merely a simplification but also and unavoidably a betrayal of reality, a distortion of

the truth, and the mathematician who takes the trouble of considering the origin and evolution of ideas, as well as their final shape, will improve his understanding of them and enrich his mind.

"The study of history may, or may not, help the mathematician to make new discoveries by suggesting new connections between old ideas or new applications of old methods; in any case it will complete his mastery of the subject, and provide him with new opportunities for a deeper and more intuitive grasp of it."

Quoted from "The Study of the History of Science" by Geo. Sarton. Harv. Univ. Press. 1936.

P.S. Definition. Science is systematized knowledge

knowledge, or what has been taken as such at different ages and in different places.

Thesis. The acquisition and systematisation of positive knowledge are the only human activities which are truly cumulative and progressive.

Corollary. The history of science is the only history which can illustrate the progress of mankind. In fact, progress has no definite and unquestionable meaning in other fields than the field of science.

"To be sure, we should not be dazzled by the shibboleth 'progress', for there are other features of human life which are at least as precious as scientific activities, though they are unprogressive: charity and the love of beauty, for example. But if we wish to explain the progress of mankind, then we

must focus our attention on the development of science and its applications. -- Knowledge is not something dead and static, but something fluid, alive, ^{new} and moving. The latest results are like the ^{new} fruits of a tree; the fruits serve our immediate practical purposes, but for all that it is the tree that matters. ---

p. 18. "No scientist worth his salt has ever abandoned an investigation simply because the attainable precision was too low. Our duty is to be as accurate as we can; it is independent of the absolute degree of accuracy. -- "In the search after truth, one can never be too cautious or too humble. --- Careless historical work is as contemptible as careless experimental work, and errors due to the neglect of well known historical methods are as disgraceful as errors due to the

neglect of well known historical methods.

p. 26. "Even as Greek science was preceded by an enormously long period of preparation, which deserves careful study, --- even so ~~is~~ the Middle Ages was the time of gestation of modern science & it was a new incubation of all ideas inherited from the near and distant past and of newer ideas gradually added to the mixture. The study of mediæval tradition and invention is not so thrilling as the Greek miracle, but it is very important in another way and very interesting. --- L. G. H. V. R. which has had a very long period of gestation. So it may flower ^{rapidly} now, ~~not~~ just as science did when a certain stage was reached. H. V. R. is not insignificant just because it has had a long

period of gestation; any more than science
is ~~for~~ ^{the} insignificant.] ---

p. 49 "At the end of their excellent textbook
on statistics [Elements of Statistics, Bloomington,
Indiana, 1935], Professor Harold T. Davis
and W. F. C. Nelson give the following warn-
ing, which fits my argument as well as
their own. When the student has mastered
a definite technique, what then?

"The danger [say Davis and Nelson] is that
he will over-estimate rather than under-
estimate the value of this equipment.

Statistical methodology is no magical, or
even mechanical, instrument that automati-
cally grinds out valid conclusions and
allows the suspension or avoidance of per-
sonal judgment. Indeed, it may be
said flatly that a statistical conclusion
is no better than the judgment of the

statistician who produced it. Knowing what tool to employ is just as important as knowing how to employ it. The second can be taught, but the first must be learned. The novice will think that the more high-powered his methods the more cogent his analysis. This is not at all necessarily true. A scatter diagram may well yield more information than a correlation coefficient. The fact that the latter may be carried to several decimal places gives a spurious appearance of accuracy, while it may really be concealing such facts as that the relationship is curvilinear or that some of the observations are evidently grossly distorted. In such a case the apparently crude method is really

enlightening, the apparently precise method is really deceptive. Very often a free hand curve drawn through a graph will tell us much about the trend as well as ever be revealed by logistics or quintics. Again, the methods may be too refined for the data.

"Much intellectual mediocrity can be and actually is concealed by some technique sufficiently recalcitrant to discourage outside criticism, even as social conventions can easily mask the lack of individuality, or religious rites provide the best of screens for moral unfitness, and even for iniquity.

"This is as true for science as for history. . . .

"The fundamental difference between

creative scholarship and pedantry lies in
the power of selection which wise men
have and pedants lack. Now this
brings science and art very close
together, for right selection is the
essence of art as well as of science.

"The artist cannot reproduce every
aspect of nature or realize every dream
of his mind; he must choose, choose,
choose. Even so the scientist cannot
study every fact and attack every
problem; he must choose and choose
and choose again. His activities are
continually dominated by the need of
selection; they may be suddenly
spurred by a wise choice, or jeopardiz-
ed, even nullified, by a wrong one.
Genius in science as well as in art
includes, as one of its essential ele-

~~selection~~ elements, that meaning
 quality, the ability to select the most
 characteristic lines or colors, melodies,
 or harmonies, or the salient fact, the
 fertile problem, the 'crucial' or en-
 lightening experiment. Granted that
 selection is even more fundamentally
 and continually important for the
 artist than for the scientist, that is,
 that artistic creation is far more arbitrary
 than scientific creation, the difference
 between them is quantitative rather
 than, as is generally believed, qualita-
 tive.

p. 56. Books on scientific methods:

Karl Pearson, "The Grammar of Science"

London, 1892. often reprinted

Frederigo Enriques, "Problemi della Scienza"
 (Bologna, 1906.) English translation

2
"Problems of Science", Chicago, 1914,
Henri Poincaré - "La science et l'
hypothèse" (Paris, 1908), "La valeur de la
science" (1908); "Science et méthode" (1909).
The English translation of them by George
Bruce Halsted with a special preface
by the author and an introduction by
Josiah Royce is available in a single
volume, (New York 1913, many times
reprinted).

Arthur David Nitchie; "Scientific
Method. An Inquiry into the Character
and Validity of Natural Science. London,
1923. The author is a chemical physi-
cologist.

Abraham Wolf, "Essentials of Scientific
Method" - London, 1925. The author is
professor of the subject in the University
of London, and he is also a historian

of science.

Alfred North Whitehead. "Science and the Modern World", Cambridge, 1926. The author is a mathematician and metaphysician.

Frederick Seely. "The Scientific Habit of Thought. An Informal Discussion of the Source and Character of Dependable Knowledge", New York 1927. The author is a chemist, now professor of the history of science in Columbia University.

Harold T. Daine. "Philosophy and Modern Science", Bloomington, Indiana, 1931. The author is a mathematician and statistician.

Norman Robert Campbell, "Physics, The Elements: ^(London, 1920) ~~an account of~~

Unit, "An Account of the Principles of Measurement and Calculation,"

London, 1928. The author is a
physicist.

Since to win peace we must
have justice, and since money causes
so much injustice, money reform is
needed for peace, both domestic &
foreign.

D. the money pamphlet soon became
it affects many fields besides that of
N.V.C. Also to stimulate N and thereby
make some changes some came later.

1. - then a connection between
symbolism or ritualism and the
James - Lange theory of emotions?
See B. on emotions. How
about the relation between James -

Savage theory of emotions and various elements in training for peace?

There is a connection between "sub you first the King", "take no thought for the morrow", "the law of stimulus and response", unity of means and end. Work out accordingly the inter-relatedness of the different parts of the Sermon for the Mount. An integral whole.

~~For~~ Bankers want to go back to the gold basis because they want to keep money a storehouse of value as well as a medium of exchange.

Might not my money reform do away with need for Socialism? That

depends on the value derived from the
system of private property. See
Beauregard and the rest of essays on II.

Money has not only 5 functions
and meanings but many combina-
tions & combinations of them.

Credit began first among people
who kept their word & were careful
in their promises and were consistent
and reliable. This was so at a time
when these people did not have gold-
-silver at their disposal.

Credit was invented by private
people who were and still are more
clever than governments.

By changing the money symbol & money you change an entire class, for it is money plus violence that makes the class. then do not have to depend on individual conversion. that deprives them of monopoly power. Money & violence lie at the basis of economic power.

✓ Alteration of money and understanding of money are necessary to help prevent leaders from becoming corrupted and selling out. Avoidance of violent rivalry is also necessary.

✓ Money throws the burden of security on individual selfish aggressiveness instead of on service to community.

Following the Murray's ideas in his
"Structure of Religious Experience" since
money spoils community relation-
ships it is bad for religion.

The repeated violations of inter-
national treaties, the repudiation of
international debts, the devaluation of
currencies, the private bankruptcies,
the violations of private contracts,
divorces, - all these are destroying
mutual trust and sanctity of con-
tract upon which the function of
money as a symbol of trust and
partly as a store of value rests,
Note the going off of gold by practically
all the currencies of the world.
Gradually the function of money as
a medium of exchange (and to a less

extent as a store of value, will be almost its
 sole function) still operating effectively.
 Therefore eliminate from your life as
 much as possible its uses as a
 symbol and store of value. Those who
 violate contracts undermine capitalism.
 Those who try to build up a new world
 must be specially rigid to stick to
 their word.

If one is to substitute community trust
 for money (except as a medium of exchange)
 then the individual must try to be
 stable & not always on the move, so
 that people can come to know him
 & if he must move about, his activ-
 ities must be so entirely trustworthy that
 he is accepted in every community.
 E.g. as a doctor or cook. Some arrange-

ment must be made with modern transportation to permit more stability.

Being simple cuts down the use of money, and as money is poison-
ous, that result is desirable.

1/1 one is to cut down reliance on money, he should revert to village life and raise as much of his own food as possible and make his own clothes.

The reverse of this indicates that money is responsible for part of division of labor.

I can raise food, cook it, preserve health with diet & exercise, am learning to hunt, can spin, can presently learn to weave, can build a house & fireplace & chimney. I should learn cooking better, knitting & tailoring. For service to community I could cook, do gardening, & should learn

weaving; offer dict advice

1. Money is a symbol of the fruit of works. Wanting the fruit of works is wanting to appropriate to oneself the temporal and spatial results of action, disregarding the spiritual results (which cannot be appropriated). It is to act not as an eternal universal being ~~is~~ but to limit oneself to the temporal and spatial realm only. It denies the wholeness of spirit and 'matter' and considers the limited part the more important. So it results in tying oneself and blinding oneself and \therefore ensuring suffering (loss and separation).
-

Human tied should not be made

a matter of alienable property (money).
It should inhere in its creator.
Relate this to 'take no thought for
the morrow'!

Simplicity is linked with
~~disconnecting~~
~~disconnecting~~ the money symbol from
the underlying reality and with
ending its ambiguity. Of also with
other possible relations with 'Sold
Out to the Future'

'If money is (slightly) untrustful
and harmful'; ~~by~~ ^{its} long repeated
use results in growth of the evils
of it by the principles of stimulus
and response.

4 'If people were as scrupulous with

the details and fineness of creating
 trust as they are with the details ~~of~~
 & fineness of finance (interest, deprecia-
 tion, obsolescence, insurance of all sorts,
 allowance for maintenance, profit, loss,
 balance of accounts, discounts, all details
 of bookkeeping, vouchers, records, ^{etc.} ~~all~~)
~~the~~ we would get a far finer world

Chapter on money needed in new
 book in relation to how we can
 alter & abolish capitalism, and also
 to enable us to have right under-
 standing of, and \therefore forgiveness to capital-
 ists, and to enable us ourselves to
 escape from capitalism. Prevents
 bitterness vs capitalists and enhances
 our faith in ability to change them.

My theory of trust does not mean that provided a man is honest and does trustworthy things it is all right for him to go ahead using money in its present form & continuing to think about it in same old way. That is too easy a way to soothe the conscience.

Symbols are effective only so long as you believe in them. We are ceasing to believe in gold. ^{My pamphlet} _{may help this} process.

Since ~~these~~ changes in tools alter people's customs etc, an alteration in money - so important a tool - would speed up and alter social processes very rapidly.

Tools organize our work (actions)
 Hence money, in part a tool, organ-
 izes our actions. Since money has
 functions and results, it has meanings
 and is \therefore like a language. It \therefore
 organizes both our thinking and
 feelings as well as our actions.
 Cf also Book 1 on Symbolism

✓ Money as a symbol for value is
 piled up & \therefore creates trust. Not so
 with flags. Many ~~of~~ flags do
 not create great patriotism. It is
 because money has other functions,
 is a store of value & a medium of
 exchange, etc., that it creates trust! (?)

If we externalize all our trust by
 means of money, we rob our inner

power & our intangible qualitative relationships. The overemphasis on money instead of trust, the reality behind it, is a special case of the means becoming an end in itself.

It is our desires that make us slaves and make others imitate us & also become slaves. This is the strongest reason for an energetic socialized simplicity or asceticism. We must understand the meaning & results of our desires. To make the criticism social, we must show love and have an economic program. Such socialized simplicity gives us power.

By publishing my money

pamphlet soon, before another financial crash comes, it will increase the likelihood of signs being widely adopted, + thus making the thing undeniable.

A symbol is not only understood; it is believed. Therefore a symbol tends to produce action. Belief is understanding plus a pressure for action. Symbols are the universal instrument of knowledge.

Both money and science act to deprive men of a consciousness of inner powers. Religious discipline (yoga) & n.v.s., and manual labor restore that sense to man. cf. Haas.

If, as Gandhi said, we must not
renounce things merely out of a sense of
duty and while still hankering for them,
then the job of the N.V.A. in relation to
the capitalist ~~man~~ is to alter his
values, so that he sees something more
important than money. My reform
of money also would make easier, ^{for the N.V.A. member} the
inner renouncing and detachment from
money, ~~for~~ which renouncing he
must get if he is to succeed in
building a better world.

How much is the standard of living
lowered & example created by the
necessity to pay interest on the large
debts? — See Henderson et al.

"Freedom, Love and Truth: An Anthology of the Christian Life" by Rev. Ralph Inge, Longmans Green & Co. 1936.

My theory of money explains why it is so hard for the rich man to enter the K of H, and why you cannot ^{serve} worship both God and Mammon.

On prayer & meditation (recommended by ~~an~~ Anglican - W. E. Orchard pamphlet)
 "How to Meditate" - by Mary G. Pelton & Vera E. Wallace, The Faith Press, England
 "Meditation and Mental Prayer" - by Wilfred L. Knox (Philip Allen publ., England. Soudon?)
 "Prayer in Modern Life" by Francis Underhill publ. by Mowbray, Soudon.
 "Creative Prayer" by E. Herriman, publ. by James Clarke & Co., Soudon

"The Spiritual Exercises of St Ignatius"

ed by Father Songridge, edited Robert
Scott, S.J.

"The Way of Mental Prayer" - Schoddy (Gill &
Son, Dublin) "An excellent work for
directing progress in meditation
towards contemplation."

"The Union of the Soul with God" - Sanderson
(Barne, Bates & Washbourne, London).
A wide survey of authoritative teachings
by saints and experts, underlining as
an encouragement to the higher
stages of prayer.

"The Grace of Interior Prayer" - Poulain
(Beyne Paul). "A most scientific
and exhaustive treatise on the
definition and description of mystical
prayer, a practical directory, and a
full and excellent guide to the

treasures of mystical literature";

"The Interior Castle" - St Teresa (Thomas Merton)

"The Secret of the Carmel" - St John of the
Cross (Thomas Merton).

If war is deferred by the rampant threats, the pressure will increase on the workers. The cost of armament will fall on them; weapons can be & will be turned against them, - intense use of tear gas & vomiting gas & strikes. Hence the continuous work of pamphlets must be their main reliance for some years, in preparation for the big struggle. Also this is another reason for doing my money pamphlet now, to make things understood on all sides, to reduce bitterness among the workers, to bring intellectuals to the side of the workers, to take the moral

foundation & intellectual basis & ^{money} ~~away~~
away from capitalists, & so to make
the transition out of capitalism easier.
Will aid in forming a united front.

If I use ^{an} ambiguous word &
do ~~not~~ want to have ^{the} matter
cloudy, I correct it with a more
exact word or an action. So
as long as ~~the~~ we have to use money in its
present form we must correct its
ambiguity for ourselves & for those
to whom we pay it, by clearer
actions.

In new book dreams of H's
Source of Civilization as a book which
does for pacifism what Marx did, in
part for Socialism. Socialists gained

great power & sense of measure by feeling (via Marx) that the rise of the proletariat was an inevitable social process. So pacifists will gain great measure by realizing that war is a biological law of nature. Combine G.H.'s book with idea of gentle stimuli creating growth.

The Prayer Life of Jesus is recorded in the Gospels (from "Prayer" by Rev. W.E. Ireland Gordon, Esq. & Spaldingwood)

"In the Places where he prayed.

a desert place (Mark i, 35); in the deserts (Luke V 16);

the mountain (Mark vi. 12.; ~~alone~~ (Luke IX 18);

the mountain (Luke IX 28); in a certain

place (Luke XI. 1); the mountain of prayer

(Matt XI 23; of Mark vi 46; the mount of

Olivet [Gethsemane] (Matt XXVI 30, 36; of Mark

X IV 26, 32; Luke XXII, 39)

The Times at which he prayed.

In the morning, a great while before day
(Mark I. 35); "all night in prayer" (Luke VI. 12)
when even was come and until the 4th
watch-i.e. 3 to 6 Am.) Matt XIV. 23, 24;
cp Mark VI. 47)

The occasions on which he prayed.

at the baptism (Luke III. 21); before
crossing the Tiber (Luke VI. 12); "at that
season" (Matt. XI. 25; cp Luke X. 21);
before the Transfiguration (Luke IX. 28); at
the return of the Seventy (Luke X. 21);
before raising Lazarus (John XI, 41, 42);
at the visit of the Greeks (John XII, 28);
after the last supper (John XVIII);
before the arrest in Gethsemane (Matt XX
36-44; cp Mark XIV. 32-40; Luke XXII,
41-42)

On the cross the cry of dereliction (Matt XXVIII
46; cf Mark XV 34); On the cross 'Father
forgive them' (Luke XXIII, 34); On the
Cross ^{"into thy hands"} (Luke XXIII),

The Effect of his prayers:

"The fashion of his countenance was altered
Luke IX. 29; "A voice out of heaven
(John XII, 28); "his sweat became as it
were great drops of blood (Luke XXII. 44);

For whom he prayed:

For Peter (Luke XXII, 32); for his brethren
(Luke XXIII, 34); for his apostles (John
XV 11, 9); for "them also that believe"
(John XV 11, 20). ~~It~~

"It will be noted how often it is St.
Luke alone who mentions some fact about
Christ's prayer."

It would be interesting to check up

and we know many of Jesus' admissions and statements he lived up to himself.

Acting in Jesus' name, says Orland
"must ^{now} ~~act~~ as he acted, in line with
his mission and declared purpose -
may, it must even involve ~~letting~~
acting in some actual or potential
relationship with his revealed
character. In Hebrew, he says, the
name given to a person "was often intended
to describe their character & prescribe
their mission in life." Hence "only
in so far as our character approximates
to the character of Christ is it
possible for us truly to pray 'in his
name'." ... "only complete union can
infallibly guarantee a perfect answer."

of Hebrew
the name
is descriptive

[^{1834.} "Cick, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you", - implies action as well as words, carrying intention to the limits of action, being persistent even though the door seems shut. Seeking indicates exploring, using your mind:

Perhaps Patanjali does not refer to will for same reason that earliest Buddhist texts did not. - There was then no word for the Pole. ^{not is.} ^{Desire +} ^{will the same}

The imminence of your social disaster in the South because of Rust Cotton picker is a strong reason for getting my book & pamphlet at work among the slave masses.

an idea of

Does fact that, money has both
emotional, desire + intellectual elements
make it a creator of a sentiment?

An affectionate dog is often a more satisfying
companion than an intellectual but caring
and critical person. Love is more important
than a keen mind. I must not get boring or
sarcastic or resentful if ^{a person} ~~people~~ asks me the
same question over & over again. The fault is
mine, & wholly aside from the intellectual
aspect, to continue to show love is better than
to hurt feelings.

To change money may be n.v.; to
deprive men of their it will create much
more suffering.

The way that reparations (each money)

unwashed German idealism after the war proves the need of getting rid of its evils.

In his "Money Illusion" Irving Fisher shows clearly the defects of money as a measure of value. Try to read him criticisms of its defects in regard to each of its other functions:

- (a) store of value
- (b) medium of exchange
- (c) present value of future net
- (d) symbol of trust (credit)

Its defects in regard to interest are shown best in my big book on ec. by the engineer.

Brandeis - "Curse of Bigness" \$3.50
 Perry - General Theory of Value \$5⁰⁰ colliged.
 I'll Take My Stand - \$5

"Human Nature" by J.R. Bullen.

The principle of partial identity also explains ^{in part} the power and working of symbols. Analogy. To create a symbol it must be part of a situation which causes a definite act. of Charles. p. 10. See Aristotle on analogy, symbols, partial identity.

p. 18. suggests that emotions plus association play a large part in the learning process. pp. 34, 37, 48, of Dorothy Brand's book. 64.

The principle of partial identity is "any part of a situation which causes a definite act may later call forth the same response, either in whole or in part". -- "but instincts, but habits, formed through the principle of partial identity, are all important

for man" ... "Any response which our muscles or glands are capable of giving may be connected by training with any object or condition which is perceived by any of our senses." "We may be purged of a bad or unwanted habit by the substitution of a different or innocuous response to its signal" (a la Pavlov).

9 Quote from "Essays in Zen Buddhism"
by D.T. Suzuki, - Suzuki & Co. London. 1927.
p. 302. "At all the Meditation Halls work is
thus considered a vital element in the life of a
monk. It is altogether a practical one and
chiefly consists in manual labor, such as
sweeping, cleaning, cooking, fuel-gathering,
tilling the farm, or going about begging
in the villages far and near. No work is
considered beneath their dignity, and a

perfect feeling of brotherhood and democracy
prevails among them. --- They believe in
the sanctity of manual labor. ---

302 "We can see in this sanctification of
work the practical attitude of the Chinese
mind well reflected. --- What
saved Zen Buddhism from deteriorating
into quietism or mere intellectual
gymnastics, which was more or less
the fate befalling other schools of
Buddhism, was surely due to the gospel
of work. Apart from its psychological
value, it proved an efficient agency
in preserving the health and sanity of
Zen Buddhism throughout its long
history of growth.

"Whatever may be this historical
importance of work, Hyakunin must
have had a profound knowledge of

human psychology when he made work
 the ruling spirit of the monastic life.
 His idea of 'no work, no eating' [cf. *III* *Ther-*
apollonius, *III*, 10. Also St Francis of Assisi made
 this the first rule of his Brotherhood]. did
 not necessarily originate from an economic
 or ethical valuation of life. His real
 motive was not that nobody deserved his
 daily bread if he did not earn it with the
 sweat of his face. ~~True, there is a virtue~~
~~in not eating the bread of idleness, and~~
~~there have been so many Buddhists ---~~
 It was to save his monks from a mental
 inactivity or an unbalanced development of
 mind which too often results from the
 meditative habit of the monastic life.
 When the muscles are not exercised for the
 execution of spiritual truths, or when the
 mind and body is not put to practical

test, the reverence generally issues in
inimical results. As the philosophy of
Zen is to transcend the dualistic concep-
tion of flesh and spirit, its practical
application will naturally be, dialectically
speaking, to make the nerves and muscles
the most ready and absolutely obedient
servants of the mind, and not to make
us say that the spirit is truly ready but
the flesh is weak. Whatever religious
truths of this latter statement, psychol-
ogically it comes from the lack of a
ready channel between mind and
muscles. --- Hyakugo's insistence
upon manual work has saved Zen from
falling into the pitfalls of antinom-
ianism as well as a hallucinatory
mode of mind.

"Apart from these psychological con-

siderations, there is a moral reason which
 ought not to escape attention in our
 estimate of Hyakunin's wisdom in institut-
 ing work as a vital part of Zen life. For
 the soundness of ideas must be tested fin-
 ally by their practical application. When
 they fail in this, that is, when they
 cannot be carried out in everyday life
 producing lasting harmony and satisfaction
 and giving real beneficence to all con-
 cerned, — to oneself as well as to others,
 no ideas can be said to be sound and
 practical. While physical force is no
 standard to judge the value of ideas,
 the latter, however logically consistent,
 have no reality when they are not joined
 to life. Especially in Zen, abstract
 ideas that do not convince one in
 practical ~~life~~ living are of no value

whatever. Conviction must be gained through experience and not through abstraction, which means that conviction has really no solid basis except when it can be tested in our acting efficient life. Moral conviction or 'bearing witness' ought to be over and above an intellectual judgement, that is to say, the truth must be the product of one's living experiences. An idle reverie is not their business, the Zen followers will insist -

305. "Perhaps unwittingly supported by these reasons, the value of work or service has been regarded by all Zen followers as one of their religious ideals. No doubt the idea was greatly enforced by the characteristic industry and practicalness of the Chinese people by whom Zen

was mainly elaborated. The fact is
 that if there is any one thing that is
 most emphatically insisted upon by the
 Zen masters as the practical expression of
 their faith, it is serving others, doing
 work for others, not ostentatiously in-
 deed but secretly, without making others
 know of it. Says Eckhart, 'What a
 man takes in by contemplation he
 must pour out in love'. Zen would
 say, 'pour it out in work', meaning
 by work the active and concrete real-
 ization of love. T'ao-tse made spinning
 and shoe-making and other homely
 duties gifts of the Holy Ghost; Brother
 Lawrence made cooking sacramental;
 George Herbert wrote
 "who sweeps a room as if thy laws
 under that and the action fine".

2
These are all expressive of the spirit of
Zen, as far as its practical side is
concerned. Mystics are thus all prac-
tical men, they are far from being
visionaries whose souls are too
absorbed in things unearthly or of
the other world to be concerned with
their daily life. ---- ~~(206)~~ If mysticism
306
is true, its truth must be
practical one verifying itself in every
act of ours, and, most decidedly, not
a logical one, to be true only in our
dialectics.

— — —
"The Meditation Hall (Zendo in
Japanese and Ch'an T'ang in Chinese),
as it is built in Japan, is generally a
rectangular building of various sizes
according to the number of monks to

be accommodated. One at Engakuji,
 Kamakura, was about 36 feet by 65 feet.
 The floors about eight feet wide and
 three feet high are raised along the
 longer sides of the building, and an empty
 space is left in the middle throughout
 the entire length of the Hall. This
 space is used for practicing an exercise
 known as 'kinchin' (ching-king) which
 means literally 'intra-walling'. The
 space allotted to each monk on the
tatami floor does not exceed one mat,
 three by six feet, where he sits,
 meditates, and sleeps at night. The
 bedding for each is never more than
 one large padded quilt, summer or
 winter. He has no regular pillow except
 that which is temporarily made up by
 himself out of his own private possessions.

Ching-king

ions. These latter, however, are next to nothing: for they are lucā (Kachāya in Sanskrit) and gorons (priestly robes), a few books, a razor, and a set of bowls, all of which are put up in a box about three by ten by three and a half inches large.

307

"The desire to power is considered by Buddhism to be one of the worst passions mortals are apt to be obsessed with. What in fact causes so much misery in the world is due to a strong impulse of acquisitiveness. As power is desired, the strong always tyrannise over the weak; as wealth is coveted, the rich and poor are always crowing their words of bitter enmity. ... Cannot a society be re-organised upon an in-

terely different basis from what we have
 been used to see from the beginning of
 history. . . . (continued p 145)
 ff

The strength developed by the churches
 (of this opposition in Germany) is strong proof
 of validity of certain groups & communal
 ceremonies many times repeated.

Re folk songs see Carl Sandburg
 American Song Bag.

~~If money could be~~

When govt compels people to pay taxes
 in money, it compels them to earn money,
 and thus it maintains the wages system
 and the mass of money over all economic
 activity. ~~Laying tax~~ is of govts in Africa.
 In what way would my proposed money

reform affect the wage system?

Regimentation, like sex, is useful within bounds. But if given free rein and overstimulated, either of them makes destruction of life & of the ^{which we must use} money that causes the overstimulation. So don't have a set of symbols

getting right understanding about money and manual work will make possible the rise of a new class with definite economic interests and economic & moral power.

A redistribution of wealth will not solve our economic problems. What we need is constant, large and rapid circulation of purchasing power - Scrip will permit this.

Matter is a lower level (order) of inte-

gration (i.e. less inclines, shorter range, fewer intangible factors) than mind, and mind ~~is~~ a lower level than spirit.

Includes fewer data. I think they are all of a piece, and they interpenetrate somewhat. Not a dichotomy or sharp dualism between matter & spirit

The many ambiguity, as the meaning of meaning is kinds of meaning.

Just as you translate from one kind of language to another when starting to deal with ~~the~~ the people of a different country, so says money should be translated into another kind of money when moving from the value (or function) of medium of exchange to the value (or function) of credit

Poverty (i.e. injustice) in one part of the world drags down the rest. E.g. Poverty and humiliation in Germany and Italy cause them to threaten peace. So France, England and U.S. arm heavily and this impoverishes their workers. The first poverty was caused by injustice. We are all one.

"The World's Great Religious Poetry"
by Caroline M. Hill, Macmillan.

See Dec 1936 American Mercury on
"Americans Don't Give a Damn".
Relate this to U.V.N. It is partly
caused by machinery, - cars, phones
etc. Always wanting more.

"The Untergo: A Study in Social

"Control" by Donald W. Riddle, U. of
 Cline. P. 111, 1931. pp. 54, 58, 65, 59,
 77-8, 80, 83, 85.

John Redfield - "Hunnic: A Sincere and an
 Art" - Knopf. Widener.

Manual work for peace will be a
 sure to find out who are humble and
 much. The next war may prove dramati-
 cally that the weak shall inherit the
 earth, for the others will kill each
 other off. Most of the weak will be in
 Asia & Africa.

Perhaps drug action and ^{the learning process of} _{u. v. n.}
 have similarities of psychic and physiolog-
 ical reactions to stimuli; in respect to
 phase action, frequency of repetition of

stimuli, intensity of stimuli, etc.

The first step in the material
manifestation of an idea is an inner
realizing form to the desire, then
"decide ~~on~~ ^{the} visualization & understanding
clearly a method of doing it. Visual-
izing oneself as a maker & doer of it

From Malvina Hoffman's "Heads &
Tales" - "All who weld their individ-
ual strengths into a common power of
achievement."

You cannot worship both God &
Money because God is Truth and
Money is a partial falsehood, God is ^{scarcely} love
& money creates greed; God is one value &
Money is another; God is infinite & money
is finite.

I have had more than half my life easy
and ~~and~~ the work mental. Why not have
the rest mostly physical work, like the
majority of mankind, & very simple. Practice
what I have preached. Live close to the
earth.

The church has never worked out
a discipline for use against war.

Is the laws of stimulus & response
but one of the secrets of the relation
between quantity & quality?

Follow up Miller re S. American slaves
of N.V.

Kenneth Burke's "Permanence & Change"
has some ideas I can use in many ways

book & perhaps also in my money
pamphlet.

"As Far as I can See" - by Winifred Kilde
Lund

"You can feel sorry for another person,
but you never do anything about the
cause of that sorrow unless that person
seems likely to be you." - Ernst Toller.

What would ^{the} Jews say to my look? Why has
their apparent ~~not~~ not looked? They
deny unity by creating their own differences
and superiority. Also they do not reint
morally much of their suffering is not
voluntary, also money hurts them as it
does the bankers, too.

Forgiveness is recognizing one's
unity with the one who has wronged
me. I must believe this unity is

order to achieve unity with God. ^{Do not wait for a way to be done.} achieve the unity by love, in advance.


Everything worth while in my life has been due to human coöperation (unity, love) in the past or present. Then shall I not give everything, life, liberty, property, etc., - to it, if need be, in time of n.v.s.? "What I give, I keep". What I (ego) give, I (large eternal self) keep.

In new book discuss the implications of the preponderance of offense over defense in a war, ^{But L. Hunt thinks defense} class war, ^{still preponderates, even in air} conflicts.

I owe my personality, all the things that make life valuable, to our ancestors & to society. ∴ I must be ready to pay my debt & give up my life to preserve the ideals & unity of society, to preserve what was given to me, by p.v. voluntary suffering for the ideal, as a C.O.

Matter is a lower level (order) of integration
(i.e. less inclusive, shorter range, less thorough, less
complex) than mind or spirit. Includes fewer
data. ^{In other respects} ~~otherwise~~, both matter and spirit are
all of a piece. Not a dichotomy or sharp
dualism between them.

A redistribution of wealth will not solve
our economic problem. But a revision of our
~~existing~~ medium of exchange and symbol
for value will help greatly. What the
ordinary person & society needs is a constant,
large & rapid circulation of purchasing power.
Erip will do this, I think.

Re companion plants, how about making
the soil unpleasant for unwanted weeds, via
plant roots or enmeshment of other hostile
^{or harmful} soil life? 

after my next book is done I can spend time on farming, weaving, hunting, research in companion plants, & learning yoga for old age. Other books, to be done gradually, can be collections of tales of nrs., arrangement of Baym's writings under certain topics, diet book, ~~reposition~~ meditation for patients.

I can feel ^(as) self reliance growing in me as I learn the hunting. My program must be to learn that and spinning and farming & cooking well enough to take that over as I get older. Also in preparation for the next depression. That will leave more money for tapes and other necessities, which we do not ~~be~~ produce ourselves.

Develop a lot of ways to prepare raisins for food, to take the place of starches. In another depression raise our own beef & root vegetables

Suggestions for unions re U.V.A. training

1. ~~Get there~~ At Union meetings, sing at start & end of each meeting. Expand & enrich as time goes on.
2. Have stories of U.V.A. told every 2 weeks.
3. Help unemployed & people on relief, not with money but with personal service. Perhaps collect clothing for them, repair it & give it. Have clothing repair meetings for your wives, sisters & daughters. Sing while working.
4. Start community singing, on doorsteps in summer, etc.; have pagants & support them strongly. Singing groups of boys & girls on streets during the summer.
5. Offer initiative & leadership in community problems & needs.
6. Keep it advertised that the union is doing this. No jealousies or rivalries.

however. If employer comes in, keep at it and go into a new corner, too.

7. A small study group of not over 12 leaders, to study P. of U. V. Hayley pamphlet & R. B. G. pamphlet.
-

② "The Martyrs: A Study in Social Control" by Donald W. Riddle (U. of Chicago) U. of Chicago Press. 1931.

shows that ~~the~~ all my modes of discipline described in my pamphlet, except the manual work, were used by early Xian Martyrs. But they had further advantage of promising eternity in heaven to him who stuck it out. Not a very well written book. But modern & psychological in its approach. ^{N.V.A. training} may have sec. securities, greater cleanness & integrity & consistency, greater self-respect, ~~to compensate for~~ stronger community activities, to compensate for absence of promises in heaven. Strong belief can be created by experience now as well as then.

"Peace Offerings" by Alan Campbell
Johnson, Methuen, London, 1936

is a set of articles & interviews with various
leaders on all aspects of peace. In the
interview with Aldous Huxley, which
by its references to the Italo-Ethiopian
affair, must have been in winter or
spring of 1936, there is this: (p 154,

"He had replied (in a note to the
interviewer who had asked for a talk) 'I
will do my best to answer your questions,
though they seem to me very hard to
answer. I am coming now to think
that the only practical way of dealing
with the problem of war is the organ-
ization of what Gregg in his recent
book ~~on~~ on the subject calls 'non-
violent' coercion - the method of Gandhi
and so many others. To be effective

such an organization would have to be as efficient in its way as the organization and discipline of an Army. ---

p. 156 "He then more or less cited Gregg's argument." ---

For a list of non-religious martyrs
 as ~~per~~ martyrs of science, persecution,
 tolerance, intolerance, Bury's History of
 Free Thought, Mill on Liberty etc.
 Coercion, inquisition, civil liberties,
 Freedom of speech & press.
 Apostasy & Heresy, proselytism.
 Hargrave, E.S.P. "Religious Persecution, a
 Study in Political Psychology" - London 1904.
 Pollock, Frederic - "The Theory of Persecution"
 in his "Essays in Jurisprudence & Ethics"
 (London, 1882); Ritchie, D.G. - "Natural
 Rights" (London 1895 ch 8); Wöllinger, J.D.
 von - "History of Religious Freedom" in his

Historical & Literary Addresses Jordan 674
ch 6; John Fiske "The Causes of Persecution" ch 8 in his "Specimen of an Evolutionist" (Boston 1883); Canfield L.H. - "The Early Persecutions of the Christians" - New York 1913 (Collection u); H.B. Workman - "Persecution in the Early Church" 4th ed. London 1923.

^{persecuted}
Galileo, Descartes, Savonarola,
Giordano Bruno, Socrates, Joan of Arc,
John Huss, Luther,

Learning spiritual things means becoming young again, for in that realm we are all beginners. Endless horizons & adventures there.

Some kinds of intelligence can apprehend sensible, physical things & relationships, while other kinds of intelligence apprehend intangible forces and relationships. Faith is the greater part of this second kind of intelligence. I see it took faith to believe that men could fly. Now it has been proved in the physical world. Faith apprehended the possibility of Hertzian waves. Now we have radio. Or faith may be called the part of intelligence that ~~turns possibilities~~ ~~into~~ possibilities & potentialities and then turns them into actualities which can be perceived by the senses. So faith lies in it.

an element of courage, of patience, of knowledge of method.

If another depression comes, abandon
our class symbols, keeping the realities.
which are mostly intangible. Possible jobs
for me: - window ^{screening, mending,} washing, ^{correcting} defective
fireplaces, ^{giving diabetic advice to sick people,} raising our food, raising flowers,
supplying something that unemployed
people need (e.g. music, stories, moral
productions, advice for gardeners etc). Go in
for potatoes, Jerusalem artichokes, whole
wheat, soy beans, greens raised in cold frames.
knitting, spinning, weaving.

Since money & violence are the two
most potent controls of society, followed
by and social flatteries are a close third.
I have by my book & pamphlet on G.V.R.

and the simplicity pamphlet, helped to undermine the second two. Now if I can write a good pamphlet on money it will help to undermine capitalism & lay the basis for a better order. This is important.

Quotations from "The Dawn of the Human Mind" ^{"a study of Paleolithic man"} by R. R. S. Schmidt, trans. by R. A. S. Macalister, Sidgwick & Jackson, London, 1936.

p. 2. "Every variety of human experience has its organic growth: there is a long, dream-like, twilight existence; a short time of efflorescence; and an after-life, in the depths of the Unconscious."

"Thus in the Folk there live old and new, magic and religion, conceptions proto-logical and logical, the irrational and the rational, ever displaying new facets. In this vast

development, mental and spiritual, the data of primitive experience become increasingly overlaid by later phases of psychological attainment; but in the unconscious mind they still retain their potentiality. For here, out of the depths of prehistoric life, there arises our 'Innate Memory'.

"This innate memory - the recollection of the phylogenetic history of our species - is more deeply rooted than any historical tradition. It is the active principle of life, which works unconsciously, and which is superior to the will. In this respect the entire human family is united into one - including even the man who is the vehicle of a reasoning mind, and who is the latest branch of the human stock.

p. 3. "The uncivilized man knows but one world, embracing all experience; his apprehension of it resembles that of our young children. For him, the outward and invisible world is one and the same reality with the world of imagination, including the life in dreams. His outlook sees but one plane, compounded of his adventures in both of these regions.

"His experience is aware only of earthly powers, possessing forces essentially material. Upon this foundation is grounded the active principle of magic-

p. 6. "But if the proto-logical and magical state, which found the kernel of life in prehistoric times, has any phylogenetic significance for the history of the

human species, it must ^{also} be the ontogenetic starting-point for the history of every individual human soul; it must be the beginning of our childhood. Here we stand before one of the greatest discoveries of Psychology. It is only within the last decade that psychological evolution has brought the fact under scientific observation.

"the proto-logical and magical state, - a condition in childhood, ripens from the third to the sixth year. The vegetal existence of the earliest years of life, which conducts the child from a generative unconsciousness to a consciousness of existence, very closely resembles the premagical condition of primitive man; and indeed, by evolutionary

physiology, it is anchored thereto. When the impressions upon the child's senses lay the first foundations of personal memory, a wonderful thing takes place; the childish memory becomes united with an inner world, which has never been seen, and which springs up in the child's blossoming fancy. It comes into being with an unflinching certainty, even when it cannot have been imported into the child's soul from his environment.

p. 7. "In the logic of this early age of childhood, where, once more, ^{the outlook} sees a world of but one plane, there is no abrupt distinction between the real and the ideal. The child lives in a dream-state of dissolving images. He looks upon 'things', in all their variety,

as forming a unity with men, imaginary
beings, beasts, plants, and stars. Here
once again we find the actual varieties of
magical methods of action - imitative
and analogical magic, apotropaic and
transmutative magic. The same archaic
forces come into play, on the fostering
soil of childish impulse. Thus the
magical practices of the child are in
many respects the same as in the life of
primitive man, in spite of the differences
of environmental conditions. We
adults mistake what is really a link
in the evolution of the human species
for a mere play of childish fancy.

To the child, the metamorphoses
which take place in fairy tales and in
dreams are absolutely real. For in
the imitative state the child is an

actor in the picture-show; he always has his place within the imaginary drama. Thus the child lives in the reality of his imagery, as did the men of early prehistoric times. ---

p. 12.

"As we deepen our knowledge of the process of psychical evolution, the fundamental law of psycho-biogenesis is disclosed: -

"Every human life repeats, in its psychical and mental development, the conceptual forms of the stages of human evolution. This takes place by means of the 'Imaginal Memory'. Thus personal psychical progress follows the same course as that of our primeval ancestry. ---

p. 52. (after describing changes in jaw, mouth and, neck muscles, ^{position} of head, vision etc.)
... "But beyond all the other organs, the

developing hand, no more as it was released
from its old task of locomotion upon the
land-surface, built a highway, as it
were, with Humanity as its goal.
Dute only it fulfilled the functions of a
universal tool.

p. 87.

"In the beginning primeval man,
by reason of his elementary mentality
and mode of life, had a close fraternal
relation with the beasts. This rela-
tion (which simple uncivilized man,
even yet, instinctively retains) is a
consequence of the unperceived nature of
the perceptions in their primitive
state. Originally the inner life of
the soul and the external environ-
ment, formed, biologically, an
undivided whole, wherein the indivi-
dual was one with his surround-

ings. The rudimentary soul lives, observes, and thinks in such an interdependence."

p. 210. "The age of magic is the time of transition from the life of impulse to the departmentalized intellect. For the man of magic, the stimuli of his surroundings monopolize his entire sensory constitution: the whole man is permeated by these sources of excitement. Such external stimuli do not as yet present themselves as phenomena in isolation: in the primitive consciousness the primordial interdependence of observation still exists between the individual spheres of sense, as is manifested by synaesthesia, the normal linking together of sight and thought, of colour and hearing, of taste and smell. As yet the two varieties of being, life and death, are not

differentiated. Hunger and love are identical emotions, and are turned to the same pitch. In such a concrete, primitive form of thought, as in early childhood, the details are not yet differentiated from the objective generality. The simple mental processes take in a whole, but cannot have any ideological comprehension, in our sense of the term.

"At this stage of psychical development, the indistinct image - the image which expresses the appearance of a thing - is not yet differentiated from its accurate observation. As yet observation and presentation form a single perceptive unity. Such an undifferentiated form of observation betokens a sensory apprehension, different from ours; but the expression

of its experience is mentally stimulating,
 for on the basis of resemblances, and of
 associated significations, eventualities are
 patent to the eye of magic which are
 hidden forever from our critical outlook.
 Things in vision assume an objective potency
 in thought, and open a prospect of actuality
 in a higher world. Out of a confluence
 of all the senses and sensations, the eye
 of the seer, the soul of the image,
 fashions his practical, actual world. Upon
 it is based the conviction of the reality of
 magic; and the magical potentiality of
 the tangible world is so founded upon
 this magical continuation of appearance and
 practicality. This aspect of the experience
 of the Soul of Primitive Imagery is a
 mark of archaic forms of human thought.
 "Natural man, to whom vision and

thought are identical, drawn from the same
source of experiences the Soul of Moving
Images of the later ice-age man. His art
productions arise from practical limitations
of thought, on which account the
intent for shape in the earliest art is as
close as possible to naturalism; and his
observation gives rise to creations, subtly
in their connections, and expressive of
life. But that which carries a
mirroring of life, is capable of action.
That which acts is real. It follows that
the image is alive. The image, which
in the creative comprehension enters into
life, is not a representation of a living
being: it is a living being. In the
reality of the image, the artist himself
lives: for in the course of magical
events there is no 'before' or 'after'.

Observation and action fuse into a single effectiveness, which secures the effect desired. This is the implication of an act of magic.

"The hunter fashions the outcome of the chase; he summons the by means of the. By a mimetic dance, with voice and gesture, he allures the birds, he makes a fence around the rook of the wild, he spears and slays the creatures - in his palace. The sorcerer works without the intermediation of higher Powers². Magical 'law' bears precedence of chance and of fate; it is founded upon a collateral utility, testified to by the complete agreement in it and in play between life real and life dramatized.

"Such a magical proceeding shows a

knowledge of the world. It prepares itself with the hunting-processes of a long pre-magical stage of life, until the soul of the images makes the old hunting processes serviceable for the psychological control of life - the practical magic. The potentialities of 'things' have lent their aid. Tools and hunting weapons are charged with force; they themselves, like the man, possess a kind of potency. They have a ~~good~~ glimmer of reason, and they share his hunter's enthusiasm.

"This practical concern does not yet symbolize nature: he is nature. His experience of magic fashions an energy of images which is of economic utility. Not only does he lay low the beasts with this 'energy': he

multiples them also, by his fertility-magic, and he replenishes their numbers when these are impoverished. Where there is faith in magic, the power of images is omnipotent.

[The foregoing several pages may explain the modern potency of drama and the fact that symbols arouse and carry energy. Other subconscious minds still use the ancient modes of thought. N.B.]

"Upon this magical quality of the human Soul of Primitive Imagery the capacity for transformation is also based. The Ego is extended, being diffused through the 'We-kind' of tribal-consciousness; it therefore does not yet possess a conscious sense of personal individuality. Man, beast, thing are of equal value at this stage of perception; all things are alike and still speak in the

some tongue. Man changes to beast, beast to man, attributes are ~~also~~ transferred from being to being. Man finds his 'self' in a whole series of entities and of things, and in several places at once, in so far as close interdependence exists between his egones (a plural for Ego to express the collective unity of the component individualities). But the soul suffers no personal subdivision in that. He remains as in life, a complete thing, and he is met in the eyes of these around him. It is at this moment of thought-development that the human soul receives its first, and therefore unquenchable, consciousness of the instability of the world of sense. ---

"It was always animals, women, men, dancers, dancers, which were dreamed by the

men of the Ancient North - chiefly the beings who were involved in those rituals for nourishment and for self-preservation which were the mainstay of his activities. On that account he rarely combined his visions into groups or compositions; the act was of vital importance, and everything else was subservient to it.

"The complete magical picture is guided by the complete transaction portrayed; and the smallest portion of it has a share in the magical nature of the whole. The print of a man's hand, the presentation of a part of an animal - horns or antlers as attributes of power, or human organs of fertility - at this simple stage of experience these parts have the potency of the whole. We can discern this magical operation -

the decorations of animal figures. In the concentrated form there are always naturalistic. But in the Magdalenian stage, when magical concepts had become mature, the 'short-hand' style of delineation first began to be significant. In the abbreviated picture, the essential is brought into prominence, and in this the insignificance is concentrated. This insignificance, released from the naturalistic form, becomes embodied in a new, a symbolic form of conception.

"The possibility of making a figure expressive of human powers is the ultimate source of magical symbolism. The naturalistic magical picture was a magical act, and it was potent only so long as its efficacy lasted; but the

symbol power, in the object which carries it, the virtue of omnipresence. Thence knowledge becomes power. This is the first track which opens a road to the power of the spirit; and thenceforth man ascends to the higher stages of symbolic concept. . . .

217. "Thinking in symbols guided men, for the first time, away from contemplation to memory and mental comprehension. When the Man of Magic ~~reacts~~ reacts to the environmental influence (his external sensory impressions), in the manner of reflex action, these influences accumulate in a symbolical form, attaining to a permanent inward efficiency, and a quiescent apprehension. The Man of Magic fulfils the primary accomplishments of human intelligence, thereby appearing the most immediate of

the elementary needs of life; and his magical representation of the outer world, imitative and pictorial, was an activity of life which had a definite biological and sensory purpose. But the growing consciousness of symbolic thought emancipated itself from this corporeal relation with the environment, and developed its inward independence. In this way the fundamental change was made complete - from the magical scriptural body with its peripheral extension, to a concentrated symbolic representation.

"The man of magic, moderately susceptible to impressions, is still standing in - present which includes the whole of primordial time. Apprehension of symbol closes

part the distant now, separates the space
 of earth and of cosmos, and illuminates
 both the past and the future. Out of
 the man of magic, who is fellowed to
 nature, there grows the emancipated
 man, vehicle of a soul, who differentiates
 the original magical somatopsychic unity
 into its departments. Body and Soul,
 Outward and Inward, World and Ego,
 become a duality in the consciousness.
 The mind, solely, accumulating in
 memory, and symbol-messaging, makes
 these distinctions as experience develops
 a higher significance.

"Thus the content of former magical
 experience becomes overlaid, and the lim-
 itations of thought which still continue
 are changed into symbol. And thus as the
 soul develops, each period of metamor-

phoric becomes a single experience of mankind, lived through once, and then closed forever.

"Psychical changes proceed in step with telluric changes. The childhood of man stretches over immeasurable lengths of time - that first stage in which the life of sensory impulse passes on to the awakening of the magical soul. For tens of thousands of years the magical prospect-concepts ripen into comprehensible symbolic concepts. The symbolic stage of prehistoric times was flourishing only for thousands of years. The lofty conscious reason has been active for but a few hundreds of years: and when its time comes it will make way for another form of thought.

"The creative magical nature re-

cures the species by changes in the existing individuals. All the mental manifestations in the history of human evolution result in a development enduring but dynamic. The mind of prehistoric times lives continually in us, heirs of past generations. Everyone must pass through the mesecion before he can recognize his own personality. The mind of prehistoric times is the spiritual preparation for our own life: it is our "Innate Memory". ---

p. 88 "As among the ~~Aminal~~ Mammalia, so in the early stages of mankind, it is the perception of impulses as a whole, the reaction to motive stimuli, which predominates: this is of the greater importance for the preservation of life. Perception of details is at first only feebly developed,

as it is among the higher ~~primates~~ mammals and
newly born human children [note: The
lemurs and primates are the first of the
Mammalia to show parallel visual axes,
and the power to bring the eyes to con-
vergence. The divergence of the orbits
in the lemur is 7-15 degrees, in the
primates 0 degrees. Only lemur and
primates possess the 'yellow spot' (macula
lutea), the retinal centre of most sensi-
tive perception.] Perspective vision,
when it arises, gives a more accurate
conception of 'things', thereby enabling
the living creature to make an intelligent
use of tools. Recognition of detail is
essential to set the intellect upon its
road. When the at first amorphous
whole is made complete by perception
of detail, the creative intellect at

once dominated mere instinctive action, and its experience, accumulated in memory, is enabled to master the forces of environment.

"This early psychical structure, with its fully specialized observation, is in keeping with primitive environmental perceptions, which are as yet unspecialized and 'totalitarian'. Apprehension and thought form a single experience-unity. The world is conceived as being partaker with the living being, which is unconscious of its individuality; as being an essential portion of the Ego; and it is represented as being affected by human exertions and sufferings. But so long as 'things' do not yet appear, in the experience of primordial man, to be powers possessed of force, his world is still without

magnal content. ~~now~~

"The organism of Pithecanthropus (brain-angle 52°), the one connecting link of human mind history, shows us the intellect being directed on its way. The speech-convolution (and frontal gyrus) of Pithecanthropus, the criterion of a higher understanding, is certainly more completely developed than in any anthropoid. It may be that he had not yet attained to the domination of fire, that decisive victory of civilization which called human social life into existence. The directing of the intellect first begins when man, the vehicle of civilization, having possessed himself of tools and of fire, outgrew the protecting guardianship of nature, and

when human care for the maintenance of life was aroused. This was the boundary-line between man and beast." ---

[But man must go back to a partnership with Nature, on a higher more intelligent plane, more aware of her wisdom and her laws, and thereby enabled to set in much closer partnership *[P. 91]*] ---

p. 91. --- "At this stage, the earliest firebrands, kindled by human hands, testify to awakening civilization. The magic spark flies from the flint tool. The earliest camp-communities flocked around the glowing giver of warmth and of nourishment. The fire became a magnetic centre of assembly, and with it community of life and of fortune developed.

"Undoubtedly the discovering of fire-kindling went hand in hand with tool-

fashioning. When the stones - ~~flints~~
flints, quartzites, siltites - were
struck, sparks flew out. They needed
only to fall upon a piece of rotten
wood, or upon a dry tree-trunk, to
make them catch. Constant practice
and experiment helped to turn the
accident to account: and the
magical power of the fire grew to a
mighty force. There are things which
man by his natural strength cannot do,
such as keeping dangerous beasts at
well as hostile powers at a distance:
this is done by the camp fire. The
density of a primeval forest is no
longer the only refuge of man;
with this new life-preserving
weapon he extends his territory for
all coming time, from the evergreen

tropical forests to the regions of the North. The whole earth and its substance belongs to the adaptable Soul of Fire." ---

,47. "All magic, including the magic of the hunter's pictures, rests on the law of similarity. This artist is not only creator: he is a partner in the magical drama." ---

"It is quite clear that with the end of the Ice Age, in the late Magdalenian, the necessity for realistic representations diminished. In the Azilian time, this objective was altogether abandoned; only a distant reminiscence of the object represented remained. Out of the picture grew the conventional signs, which was limited to the actively potent essentials. The visible had become the inward concept. The change from the Ice Age to the modern world had become com-

state. The soul of Primitive Man
has become Symbolic Thought. That
is the road to mental maturity
along which all of us must pass.

148 In this archaic formation of the
soul, in this foundation of a structure
built through thousands of years, per-
manent psychological principles were
formed which yet remain, as a
human psychological inheritance. In this
childhood of the Genus Sapiens potential
energies of the embryonic soul were
stored, which were to be repeated in
the upbuilding of the growing civilized
man. ... But now it is firmly
established, that the primordial stages
of thought of prehistoric times are
not forgotten, and are not lacking from
our present psychological life; but that

they are still active, and continue as a living basis for our psychological and mental life. " - - - -

p. 147. As the child early develops the consciousness of the symbolic value of symbolism in drawing is already early comprehended speech, (from the third year onward), according to H. Heter. The early reception on the part of the child of the comprehensible speech of civilization is no doubt the reason why the original pictorial representation of prehistoric times is not developed in the same way in early childhood, though, according to O. Krah, it is more frequently met with among deaf-mute children.

[If this be so, it indicates that the development of children's ideas does not have to follow completely the archaic pattern. Hence ideas about violence can be controlled & overlaid by ideas & connections as to

the potency of n.v. Especially is this true because ~~the~~ n.v. expresses so well the ideas of complete unity which antedated all use of weapons & probably all group fighting, certainly paralleled it. (Rose)

In the eighth year ability to draw comprehensible pictures, true to nature, first appears: but only children with special artistic gifts can attain to the representation of spatial modelling and perspective, or to the production of larger compositions. The urge to represent the visible literally disappears as the logical concept increases. The more the child recognizes the difference between reality and appearance in his surroundings, the more does the eidetic skill in art disappear.

151. --- "The philosophy of the future will

say: There is no Time in the ~~psy~~
 psychical experience of the unconscious.
 Nature and Soul are the manifestations
 of a creative periodicity". ---

172. "In the mimetic dance, which so
 powerfully expresses the group-instinct,
 all sentiments found relief. Their
 whole garment is mastered by all, in
 the choreographic dance. Its exulting
 music is part of the full-blooded life
 of man, which periodically discharges
 itself. There is no early human
 community without a mimetic
 dance. Even under the mask of
 civilization, the primal man
 dances in all of us." ---

205. "He (the man of Aqilion times) is only a
 spectator of the higher, psychical,
 potency of the Delimitation of Power.

The picture is no longer the magical act:
it is the symbol of a higher thought,
which has taken control. The expe-
rience of his 'soul of imagery' has
changed its view-point from the
external activities of life to the
forces within. The old magical
potency of picture, with its intellig-
ible means, was the first step
toward this more exalted outlook
for all abstract human thought
must start from a concrete magical
experience, before the nucleus can
ripen into comprehensible conceptions.

p. 114. "Nature gave to animals of several
species a 'wedding garment'. The
decoration of the human body has
inherited its erotic magic. But the

'domesticated' Sapiens is no longer confined to an animal pairing-season, or time of heat: stone-age man has broken through the cosmic order. In its place there comes a new life-impulse - human desire, which is almost independent of reason. With this vital change, the Eros, with its will for life, becomes the most powerful of psychical impulses. The Man, who in Eros perceives and directs his own bodily existence, now stands forth, a unique being in his environment, endowed with a despotic self-consciousness. It is at this stage of life, the beginning of Individualism, that human personal adornment begins.

"In the life of primitive peoples, the decoration and clothing of the body are

potent portions of their wearers.

Decoration thus displays, not only the erotic, but also the whole gamut of inner impulses, which seek, by symbolic advertisement, to gain their expression and their fulfilment. For life is the will to give; and decoration is the expression of that will. In decoration of the person, in tattoo, and in scarification, which collectively form primitive ornament, the man finds the expression of his personal and social value.

115

Ornament thus announces the value of man or of woman: their age in the sexual life: position and rank: social worth. It is ornament, with its burden of beauty and festivity, which, so to speak, frustrates

in-denue, is a life which is moved by the
pain of desire. . . .

116. "By means of personal decoration man
introduces into human society the prin-
ciple of personal property; and in the
life of Paleolithic times, ornament
has had its effective influence." . .

92-93. "The soul formed its conception of the
world in conformity with the new capa-
bilities of the senses. The inward concep-
tions were enriched, and could truly
apprehend the environment. Man
advanced, from the life of sensory impulses,
to a creative human outlook. The
things of the world around became in-
creasingly infused with the inner
vision, with the imagination, in which
they had a continuous pictorial existence.
With impressive reality and vital force,

they exercised a compelling influence on human affairs at this stage of thought, in which the incidents of the inner and the outer life were not yet completely differentiated. Thus, with a new condition of observation, the spiritual compulsive force of man's awakening inward conceptions impinged increasingly upon his primitive instinctive ~~actions~~ actions. His first conception of the world arose from the visionary magical sphere of fancy - the conception which works in pictures - and its perceptive capacity. On this primitive spiritual ground stands the foundation of all the irrational creations of the mind."

To control old (unconscious)

modes of thinking, we must go back to and
 general concepts with origins just as
 deep & more powerful. E.g. fighting
 ideas by ideas of human unity. The
 same is true of emotions.

Consider religion as a renewal of
 unity with nature and other men
 on a higher plane ^{than what primitive man had}. Example in the
 book on Zen Buddhism quoted
 hereinafter.

Must the stage of violence last long
 in the child? Love can be and are
 compressed into a few weeks development
 in the fetus. A child of 2 or 3 acquires
 the symbolism of speech.

Homeopathy is the ~~physiological~~ ^{physiological} aspect
 of analogy.

If quality is a more subtle and intimate and minute mode of ^{quantity} ~~quality~~ (of Hegel), the self-conscious mastery of quantity through technology, science and mathematics may be preparing the Western world for an advance into the realm of quality and spirit. The East has preserved and developed and emphasized and cultivated that realm. From that aspect my training in math may have helped me. Hence it may be desirable for this reason to master Hegel. I feel it would be essential for me.

Maybe the relation between quality & quantity would have a bearing on my money problem.

Quotations from "Essays in Zen
Buddhism, First Series" by D. T.
Suzuki, Suzuki & Co, 76 Great Russell
St. London, 1927. Published for the
Eastern Buddhist Society, Kyoto, Japan.
See p. 75 ff.

From the essay on 'Enlightenment and Ignorance'
p. 111 "What was it in this experience (Enlighten-
ment) that made the Buddha conquer
Ignorance (avidyā, avidya) and freed
him from the defilements (āśava, āśrava)
--- Was it his doctrine of universal suffering
due to Thirst (taṇhā, trishna) and
grasping (upādāna)? Was it his
causation theory by which he traced
the source of pain and suffering to Ignorance?
"It is quite evident that his intellectual
activity was not the efficient cause of
his Enlightenment. 'Not to be grasped'

by more logic' (atakkavassara) is the phrase we constantly encounter in Buddhist literature, Pali and Sanskrit. --- The intellectual solution of a problem is satisfying enough as far as the blockage has been removed, but it is not sufficiently fundamental to enter into the depths of our soul-life. All scholars are not saints and all saints are by no means scholarly. The Buddha's intellectual survey of the Law of Origination however perfect and thoroughgoing, could not make him so completely sure of his conquest over Ignorance, Pain, Birth, and Defilements. Tracing things to their origin or subjecting them to a scheme of co-ordination is one thing, but to subdue them, to bring them to subjection in the

actuality of life, is quite another thing. In the one, the intellect alone is active, but in the other there is the operation of the will, - and the will is the man.

~~"His insight reached the bottom of his being and saw it as it~~

112 "For all we can say of it, the intellect is after all a spectator, and when it does some work it is as a ~~bad~~ hireling for better or for worse. Alone it cannot bring about the state of mind designated as enlightenment. --- There must have been in the mind of the Buddha a consciousness far more fundamental which could only accomplish one's deepest spiritual experience.

To account for this spiritual experience the Buddhist writers explain that

Remember this
no P. & M. and
- K. & L. and for
113

knowledge of words relating to the under-
standing, logical or otherwise, --- I
truth as long as we confine ourselves to
intellection, however deep, subtle, sublime
and enlightening, we fail to see the gist
of the matter. ----

"The Mahayana account of En-
lightenment as found in the Saṁ-
vāda (chapter on 'Abhisambodhana') is
more explicit as to the kind of mental
activity or wisdom which converted the
Bodhisattva into the Buddha. ----
What is this Prajñā? It is the
understanding of a higher order than that
which is habitually exercised in
acquiring relative knowledge. It is a
faculty both intellectual and spiritual,
through the operation of which the
soul is enabled to break the fetters of

intellection. The latter is always dualistic
inasmuch as it is cognizant of subject
and object, but in the *Prajñā* which
is expressed 'in vision with one-thought-
viewing' there is no separation between
knower and known, there are all involved
(*ichhaya*) in one thought (*chaitta*), and
enlightenment is the outcome of this.

114 --- And ^{as} it is only when 'one-thought' is
reached that we have enlightenment, one
is to be made to go beyond one relative
empirical consciousness, which attaches
itself to the multiplicity and not to
the unity of things. ---

"Eckhart, the great German mystic, is
singularly one with the 'one-thought-
viewing' of things as done by Buddhists
when he expresses his view thus: "Das
Angesahen ich Gott also, is dasselbe

Ange, darin Gott mich sieht. Mein
Ange und Gottes Ange is ein Ange
und ein Gesicht und ein Erkennen und
ein Liebe". The idea of reversion is
more clearly expressed in Jacob Boehme's
speak of the 'umgewandtes Ange'
with which God is recognized.

"Enlightenment must therefore
involve the will as well as the intel-
lect.

116. "When we speak of Enlightenment or
illumination we are apt to think of its
epistemological aspect and to forget the
presence of a tremendous will power
behind it - the power in fact making
up the entire being of an individual.
Especially as in Buddhism the intellect
stands forth prominently, perhaps more
than it ought to, in the realization of

the ideal Buddhist life, scholars are tempted to ignore the significance of the will as the essentially determinate factor in the solution of the ultimate problem. ~~But~~ in this they have been sadly at fault, nor have they been right in taking Buddhism for a sort of ethical culture, declaring that it is no more than a system of moral precepts ~~etc~~ (sila), without a soul, without a God, and consequently without a promise of immortality. But the true Buddhist ideas of Ignorance, Causation, and Moral Conduct had a far deeper foundation in the soul-life of man. Ignorance was not a cognitive ignorance, but meant the darkness of the spiritual outlook. ---

"Ignorance which is the antithesis of enlightenment, therefore, acquires a much deeper sense here than that which here

hitherto been ascribed to it. Ignorance is not merely not knowing or not being acquainted with a theory, system or law; it is not directly grasping the ultimate facts of life as expressive of the ideal. In Ignorance knowing is separated from acting, and the known from that which is to be known; in Ignorance the world is created as distinct from the self, that is, there are always two elements standing in opposition. This is, however, the fundamental condition of cognition, which means that as soon as cognition takes place there is Ignorance clinging to its every act. When we think we know something, there is something we do not know. ---

p. 119. "On the

p. 124. "One of the reasons, however, why the

Buddha left some metaphysical questions
 unanswerd or indeterminate (*avyakata*)
 was due to the fact that Buddhism is
 a practical system of spiritual discip-
 line and not a metaphysical discourse.
 The Buddha naturally had his theory
 of cognition, but this was secondary
 inasmuch as the chief aim of Buddhist
 life was to attain Enlightenment from
 which spiritual freedom ensues. Enlight-
 enment vanquishes Ignorance lying at the
 root of
 birth - and - death and laying fetters of
 every description intellectual as well as
 affective. And this vanquishing of Ig-
 norance cannot be achieved except by
 the exercise of one's will-power; all the
 other attempts, especially merely intellect-
 ual, are utterly futile. Hence the
 Buddha's conclusion: 'These questions

(Is the world eternal? Is the world not eternal?
Is the world finite? Is the world
infinite?) are not calculated to profit,
they are not concerned with the Dhamma,
they do not redound to the elements of
right conduct, nor to detachment, nor
to purification from lusts, nor to
quietude, nor to tranquilization of
heart, nor to real knowledge, nor to
the insight of the higher stages of
the Path, nor to Nirvana. Therefore it
is that I express no opinion on
them'. ---

"That the Buddha was very much
against mere knowledge and most em-
phatically insisted ~~upon~~, on actually
seeing and personally experiencing the
Dhamma, face to face, is in evidence
everywhere in the Nikayas as well

as in the Mahayana texts." ---

126. "Enlightenment or the dispelling of Ignorance which is the ideal of the Buddhist life, we can see now most clearly, is not an act of the intellect, but the transforming or remodelling of one's whole being through the exercise of the most fundamental faculty innate in every one of us. This understanding has something foreign in it and does not seem to come so intimately into life. If Enlightenment had really such a tremendous effect on our spiritual outlook as we read in the Suttas, it could not be the outcome of just getting acquainted with the doctrine of Causation. Enlightenment is the work of the *Pañña* which is born of the will which wants to see itself and to be in itself. Hence the Buddha's emphasis

on the importance of personal experience;
hence his insistence on meditation in
solitude as the means of leading to
the experience. Meditation, through
which the will endeavours to tran-
scend the condition it has put on
itself in the awakening of conscious-
ness, is therefore by no means the
simple act of cogitating on the theory
of Origination or Causation.

"Ignorance is thus not to be got rid of
by metaphysical means but by the
struggle of the will. When this is done,
we are also freed from the notion of an
ego-entity which is the product or
rather the basis of Ignorance, on which
it depends and thrives. The ego is
the dark spot where the rays of the
intellect fail to penetrate, it is the last

hiding face of Ignorance, where the latter
severely keeps itself from the light.

When this face is laid bare and turned
inside out, Ignorance vanishes like frost
in the sun. In fact, these two are one
and the same thing, Ignorance and the
idea of ego. We are apt to think that
when Ignorance is driven out and the ego
loses its hold on us, we have nothing to
lean against and are left to the fate of a
dead leaf blown away hither and thither as
the wind listeth. But this is not so; for
Enlightenment is not a negative idea meaning
simply the absence of Ignorance. --- Enlight-
enment is affirmation in the truest sense of
the word, ~~and~~ --- When Ignorance ruled
supreme, the ego was conceived to be a positive
idea, and its denial was nihilistic. It was
quite natural for Ignorance to uphold the

ego where it found its original home. But with the realization of Enlightenment, the whole affair changes its aspect, and the order instituted by Ignorance is reversed from top to bottom. What was negative is now positive, and what was positive now negative. --- The Buddha flatly refused to subscribe to theorization (Talka or vitalka) at the expense of practical discipline. Enlightenment was the fruit of such discipline, and the dispelling of Ignorance could not be effected by any other means.

134. ~~"We must remember~~

144. "It may not be altogether out of place here to make a few remarks concerning the popular view which identifies the philosophy of Schopenhauer with Buddhism. According to this view, the

Buddha is supposed to have taught the
 negation of the will to live, which was
 insisted upon by the German pessimist,
 but nothing is further from the correct
 understanding of Buddhism than this nega-
 tionism. The Buddha does not consider
 the will blind, irrational, and therefore to
 be denied; what he really denies is the
 notion of ego-identity due to ignorance,
 from which notion come craving, attach-
 ment to things, ^{im-}permanent, and the giving
 way to the egoistic impulses. The object
 the Buddha always has in view and
 never forgets to set forth whenever he
 thinks opportune, is the enlightenment of
 the will and not its negation. His
 teaching is based upon affirmative propo-
 sitions. The reason why he does not
 countenance life as it is lived by most

of us is because it is the product of Ignorance and egoism, which never fail to throw us into the abyss of pain and misery. The Buddha points at the way to escape this by En-
lightenment and not by annihilation.

"The will as it is in itself is pure act, and no taint of egoism is there; this is evaluated only when the intellect through its own error grows blind as to the true working of the will and falsely recognizes here the principle of individuation. The Buddha thus wants an illumined will and not the negation of it. Enlightenment and emancipation are the two central ideas of Buddhism. "As long as the dualistic conception is maintained in regard to the liberation of the soul, there will be no real freedom as

is truly declared by the Buddha. 'The abandonment of everything' means the transcending of the dualism of soul and body, of subject and object, of that which knows and that which is known, of 'it is' and 'it is not', of soul and soul-lessness; and this transcending is not attained by merely negating the will, but by throwing light upon its nature, by realizing it as it is in itself. This is the act of the will. An intellectual contemplation which is advocated by the Samkhya philosophers does not lead one to spiritual freedom, but to the realm of passivity which is their 'realm of nothingness'. Buddhism teaches freedom and not annihilation, it advocates spiritual discipline and not mental torpor or emptiness. There must be a certain turning away in one's ordinary consciousness

of life, there must be a certain opening up of a new vista in one's spiritual outlook if one wants to be the true follower of the Buddha. His aversion to asceticism and nihilism as well as to hedonism becomes intelligible when seen in this light. " ...

p. 351. "Sich-tzu, the Chinese philosopher of Taoism, describes in the following

352

passages certain marked stages in the practice of Tao: ----- It was three years after I went to my master Sao-sheng and my friend Pai-hao that my mind began to cease thinking of right and wrong, and my tongue talking of gain and loss, whereby he favoured me with just a glance. At the end of five years, my mind again began to think of right and wrong, and my tongue

to talk about gain and loss. Then for the first time the master relaxed his expression and gave me a smile. At the end of seven years I just let my mind think of whatever it pleased and there was no more question of right and wrong, I just let my tongue talk of whatever it pleased, and there was no more question of gain and loss. Then for the first time the master beckoned me to sit beside him. At the end of nine years, just letting my mind think of whatever it pleased, I was not conscious whether I or anybody else was in the right or wrong, whether I or anybody else gained or lost; nor was I aware of the old master's being my teacher or the young Pai-hao's being my friend. Both inwardly and outwardly I was advanced.

It was then that the eye was like the ear,
and the ear like the nose, and the nose
like the mouth; for they were all one and
the same. The mind was in rapture,
the form dissolved, and the bones and flesh
all thrown away; and I did not know
how the frame supported itself and
what the feet were treading upon. I
gave myself away to the wind,
eastward or westward, like leaves of a
tree or like dry chaff. Was the wind
riding on me? or was I riding on the
wind? I did not know either way."

p. 34. --- "Around this personality or this
divine nature there will now grow var-
ious systems of philosophy essentially
based on his own teaching, but more or
less modified according to the spiritual
experiences of the disciples. This

would perhaps never have taken place if the personality of the founder were not such as to stir up the deep religious feeling in the hearts of his followers; which is to say, what most attracted the latter to the teaching was not primarily the teaching itself but that which gave life to it, and without which it would never have been what it was. We are not always convinced of the truth of a statement because it is so logically advanced, but mainly because there is an inspiring life-impulse running through it. We are first struck with it and later try to verify its truth. The understanding is needed, but this alone will never move us to risk the fate of our souls. ----

p. 44. "When attention thus centres in the

person of the Buddha as the author of the Dharma, the question of his inner experience known as Enlightenment becomes the most vital one. Without this experience the Buddha could not be called a Buddha; in fact, the term 'Buddha', the Enlightened One, was his own making. If a man understands what enlightenment is or really experiences it in himself, he knows the whole secret of the Buddha's super-human nature and with it the riddle of life and the world. The essence of Buddhism must then lie in the Doctrine of the Perfect Enlightenment. - - - - -

50. -- "The content of this Enlightenment was explained by the Buddha as the Dharma which was to be

directly perceived (sandittika), beyond
 limits of time (akalika), to be personally
 experienced (धिpassika), altogether per-
 suasive (opanaigika), and to be under-
 stood each for himself by the wise
 (paccattam veditabbo viññuhri). This
 meant that the Dharma was to be intuit-
 ed and not to be analytically reached
 by concepts. The reason why the
 Buddha so frequently refused to answer
 metaphysical problems was partly due
 to his conviction that the ultimate
 truth was to be realized in oneself
 through one's own efforts; for all that
 could be gained through discursive under-
 standing was the surface of things
 and not things themselves, conceptual
 knowledge never gave full satisfaction
 to one's religious yearning.

61. ... "Buddhists ... have finally come to see that we have after all within ourselves what we need. This is the power of intuition possessed by spirit and able to comprehend spiritual truth which will show us all the secrets of life making up the content of the Buddhist's Enlightenment. ... Prajna is the name given to this power by the Buddhists, ... and what Zen Buddhism aims at in its relation to the doctrine of Enlightenment is to awaken Prajna by the exercise of meditation."

119.

"In the beginning which is really no beginning and which has no spiritual meaning except in our finite life, the will wants to know itself, and consciousness is awakened, and with

the awakening of consciousness the will is split into two. The one will, whole and complete in itself, is now at once actor and observer. ----- For the thing, once

~~"When first the division takes~~

divided into two, cannot be restored to its former unity until some struggle is gone through with. And the restoration is more than a mere going back, the original content is enriched by the division, struggle, and settlement.

"When first the division takes place in the will, consciousness is so enamoured of its novelty and its apparent efficiency in solving the practical problems of life that it forgets its own mission which is to enlighten the will. Instead of turning its illuminating rays within itself, that

is, towards the will from which it has
its principles of existence, consciousness
is kept busy with the objective
world of realities and ideas; and
when it tries to look into itself there
is a world of absolute unity where
the object of which it wishes to know
is the subject itself. ~~The mind~~
~~cannot cut itself. The darkness of~~
Ignorance cannot be dispelled
because it is the ~~own~~ self. ~~etc.~~

120 " [He who] is in reality the will
itself in the state of Ignorance. There-
fore, when the Buddha experienced
Enlightenment, he at once realized
that there was no Atman, no
self-identity as an unknown and
unknowable quantity.

134 " We must remember that the Buddha

had this discipline (dhyana) under his
 two Samkhya teachers and that even
 after his Enlightenment he made it a
 rule for his disciples to train themselves
 in the dhyana exercises. He himself
 retired into solitude whenever he had
 opportunities for it. This was not of
 course merely indulging in contemplation
 or in making the world reflect in the
 mirror of consciousness. It was a kind
 of spiritual training even for himself
 and even after the Enlightenment.
 In this respect the Buddha was simply
 following the practice of all other Indian
 sages and philosophers.

140

The story of the prodigal son is
 such a favourite theme for both Buddhists
 and Christians, and in this alone we
 discover something eternally true, though

tragic and unfathomable, which lies so
deep in every human heart? whatever
this may be, the will finally succeeds
in recognising itself, in getting back to
its original abode. The sense of peace
one finds in Enlightenment is indeed
that of a wanderer getting safely back
home. But the spiritual mystery
is that returning is not merely count-
ing backwards so many figures that
were counted before in a reverse way.
There is an immense difference here
between physics and psychology.
After returning one is no longer the
same person as before. The will,
back from its excursion through
time-consciousness, is God himself.
... "Enlightenment is therefore returning."
"In this respect Christianity is more

symbolic than Buddhism. The story of Creation,
 the Fall from the Garden of Eden, God's
 sending Christ to compensate for the
 ancestral sin, His crucifixion, and
 Resurrection - they are all symbolic. To be
 more explicit, Creation is the awakening
 of consciousness, or the 'awakening of a
 thought'; the Fall is consciousness going
 astray from the original path; God's
 idea of sending his own son among us is
 the desire of the will to see itself through
 its own offspring, consciousness; Crucif-
 ixion is transcending the dualism of
 acting and knowing, which comes from
 the awakening of the intellect; and
 finally Resurrection means the will's
 triumph over the intellect in other
 words, the will seeing itself in and
 through consciousness. After Resurrec-

Now the will is no more blind striving
nor is the intellect mere observing the
dancer dance. In real Buddhist
life these two are not separated,
seeing and acting, they are synthe-
sized in one whole spiritual life,
and this synthesis is called by
Buddhists "Enlightenment".

The foregoing is another reason
for manual work for the unem-
ployed is part of the discipline of
N.V.S. P.K.S.

p 73. →

"Zen adopted the external form of
dhyana as the most practical method
to realise the end it had in view,
but as to its content Zen had its
own way of interpreting the spirit

of the Buddha. --- To do away with
consciousness so that nothing will
disturb spiritual serenity was too
negative a state of mind to be sought
after by those who at all aspired to
develop the positive content of the
Buddha's own enlightened mind.

Tranquilization was not the real end
of dhyana, nor was the being ab-
sorbed in samadhi the object of
Buddhist life. Enlightenment was
to be found in life itself, in its
fuller and freer expressions, and not
in its cessation. What was it that
made the Buddha pass all his life in
religious peregrination? What was it
that moved him to sacrifice his own
well-being, in fact his whole life,
for the sake of his fellow creatures?

Compare all this with the prevailing
view on primitive mind of man

2 If dhyana had no positive object
except in purifying passions and
enjoying absorption in the uncon-
scious, why did the Buddha leave
his seat under the Bodhi-tree and
come out into the world? If En-
lightenment was merely a negative
state of cessation, the Buddha would
not find any impulse in him
that would urge him to action in
behalf of others. ... And this is
what Zen has in its own way been
attempting to do - to develop the
idea of Enlightenment more deeply,
positively, and comprehensively by
the practice of dhyana and in
conformity with the spirit of
general Buddhism, in which life
purged of its blind impulses and

sanctified by an insight into its real values, will be asserted.

When trust has gone, modern industry can function only under iron dictatorship. Inasmuch as people in U.S. & Europe will not change their machine-adapted habits quickly, they will prefer dictatorship to that. Indeed, they dare not change, for with the immense centralization, ~~per~~ the people, especially in cities, have lost their ability to ~~intend~~ create their own needs. ^{Also they prefer a devil they know to a devil they don't know,} But though they dare not starve, the population is rapidly going to diminish anyhow (cf. new pop. studies). That will upset ^{them} all capitalism, ^{& industrialism} very badly because ~~it~~ ^{are} based on constantly expanding market. As long as money interest

prevails, the industrialists cannot
expand their internal market much by
raising wages. And if interest drops
out then there would be no rentier
class & then everyone would have
to work with their hands.

~~For those~~ Under these circumstances
the savages of the world will be
those who learn to feed & clothe
themselves & build their own houses.
and those who learn R.V.R.

For myself, go to the mountains
where there will be less likelihood
of violence, airplane attacks, roving
marauders.

Modern ^{capitalistic} industrialism must fail
because it does not have an adequate
moral foundation.

The automatic drop in population is ^{God's} ~~stagnant~~
way of preserving the human species.

The immense importance of India & Gandhi's
movement for the future of the world.

Masses of innocent unoffending people
(Genghis Khan, U.S. whites vs Am. Indians,
etc) has been always assumed to
prove the folly of n.v.r. All it proves
though is that n.v.r. must have adequate
preparation to be effective. It's as if
wholly untrained people were to take
out rifles & try to fight a
well disciplined army. Some destruction.
That doesn't prove the weapons to be
n.g. but that they didn't know
~~how~~ the conditions of their ~~adequate~~
effective use. Also we have tended
to underestimate the depth & thoroughness
of preparation needed for n.v.r.

My training pamphlet was written
with a partly negative purpose, - to
bring off war. ~~that~~ But the positive

purpose of building a better world will
require similar disciplines. ^{That is the} only way we
can do so.

T Suzuki in his 2d Series of Essays
on Zen Buddhism points out that
the R.C. Church has developed
a great literature of modes of spiritual
discipline, while the Protestant
Church has not, for it has depended
on doctrine of Faith. And Evelyn
Underhill in her new book on
Worship says that the Quakers in
all their 250 yrs of existence have
not produced a single great mystic.
That's because they have not had
large numbers of people going through
regular psychological & spiritual
disciplines. That is the weakness of
the Protestant sets throughout.

of the little pamphlet
on Quaker

I mean as another European world
 war will mean vast demands on U.S.
 industry, to be paid for later by loans to
 other nations, & since those loans
 cannot be paid except in goods sent
 back to U.S., & U.S. cannot use
 such a vast flood of foreign goods,
 it means a gift of all those to the
 foreign nations ^{as in the last war,} The loans will be
 U.S. Govt loans, which works out
 that the cost of that gift comes not
 on American industry or bankers but
 on the entire taxpayers of U.S.
~~That~~ The defaults are not on private
 loans but on Govt loans. But bankers
 hold govts to payment of interest, &
 that means taxes. Well, the whole
 thing will crash eventually. Citizens
 will have to expropriate Govt debts to bankers.

Cannot do that till they learn H.V.R.
To use H.V.R. effectively requires
building up a new mode of life.

I - yoga breathing what would be
the effect of making the breath rhythm
proportional to the heart rhythm?
Proportion to be found by exp't.

The money, an instance of advance
where clear & unambiguous names or
symbols are worked out is in
biology, where ^{biology} Darwin & others
used Latin terms for plants, insects
etc.

By explaining to all men the
way that money acts, the secret
tyranny of bankers will be broken.
This will do as much as anything

due to and class wars & revive the world.
 goes naturally along with n.v.r., the
 veto power of the people. Will be necessary
 in order that the veto may act effectively.
 Otherwise the ruling class will conquer
 by money even tho they act unethically,
 as happened with Dutch in Bali. (?)

In order to pray effectively in Jesus' name we must not only strive for unity with God (in man) first by forgiving all ~~other~~ men who have injured us, but we must act in the social, economic and political realms as if we were brothers & in unity with all other men, too. I.E. we must share our goods & help others ~~to~~ to help themselves.

If, as Caroline believes, our civil-

vation is a "Sensate" culture in its last
stages, as distinguished from an Idealistic
culture, then we must seek to
build up a new idealistic culture
using what we have learned from the
emphasis on ~~sensate things~~ ^{vation}
sensation. My training pamphlet
is a step in that direction. Send a
copy of it to Sordain. Discipline
that use the body, (muscles &
senses) must be used to develop
moral & spiritual controls. My
pamphlet uses muscles, the senses of
sight, hearing, kinesthetic, touch (lightly),
taste, balance, taste, smell. The two
latter only in meals. R.C. church
uses smell in incense.

Money professes to be a ~~very~~

value language. A number, but it gets its power by marriage to a ^{rich} number language which was already developed & powerful.

& good as a symbolic logic. Values are more closely linked with sentiments & ∴ are emotive & cannot be safely confined to purely logical symbols like numbers.

Now is size language a language of reflection. Purely practical. Size language (numbers) cannot express sentiment. Therefore cannot properly express values. ^{Values} Cannot be measured, but ~~by~~ only appreciated. Appreciation is partly intellectual & partly emotional & partly moral, aesthetic.

Because we are whole creatures and not dichotomies of body & soul, or of body and mind, or of mind & soul, we must act our beliefs and ideals in order to make

A great part of our social (moral) relationships are economic or are expressed in economic form. As our economic language (money) is so clumsy, inaccurate, inadequate, ambiguous, variable, our morals are fearfully hampered, just as the Romans ^{to tell more the Greeks} were hampered by their clumsy number system. A great moral advance will come when money is corrected. The same conclusion follows if you consider money not as a language but as a material tool or instrument. Just as great mathematical advances took place as soon as more perfect instruments (e.g. telescope, spectrometer, micrometer, etc) were invented, so a great moral advance will come when money is improved. ~~Is there any~~

giving
a communication

Money and means of transport, are perhaps the ~~two~~ material instruments which have the greatest effect on human relations. Transport & communication serve mostly to enlarge the scope of human relations. Money not only does that but also affects the quality of those relationships. Violence also affects the quality of those relationships. The improvements in money have not been in the direction of its qualitative ~~fine~~ effects but quantitative.

Hindus have in yoga developed very detailed physiological and psychological disciplines, as well as the mass rituals & ceremonies of festivals & temples. Also a social order in

accord with the theories. We must do likewise, adopting the best from all sources. Use Darwin's discoveries along with the others. Thus we may build up a new Idealistic culture to take the place of the previous unsound one.

When we advance financial credit to a man, there should be something in the money system itself which shows clearly that it is only a minimum of one ~~way~~ aspect of our trust in him. Or, in other words, there should be something in the mechanism of money to prevent it from taking all values to itself in the being the supreme or standard of all values & of all trust.

Coomaraswamy says the R.C. idea of transubstantiation is only a special case of what should apply to everything, that our whole environment should be considered in its spiritual, eternal aspect as well as its ordinary common day by day aspect. Everything has a spiritual meaning, is a symbol of an eternal truth. The hut with a hole in the roof is a symbol for the universe. The hearth is the centre of the universe. The rising column of smoke is what connects heaven and earth (the name of the cross, the Thunderbolt) and the hole in the roof is the eye of God, opening to the universe. All earthly things had such a hole. Science is valid within its own level of reference, but we should be able to & always

and the validity of science at its level does not destroy ^{the} validity of spirit at its level. 191

should live in both levels of reference at the same time. The Hindu who comes to the West & learns a lot of science & then goes home & takes part in, say, a Hindu ^{when} eclipse ceremonial is doing just that & is entirely right. He is seeing things in both aspects, both sets of meaning.

The thunderstorm is to the early religion man the symbol of the marriage of heaven & earth, & the lightning is the act of insemination.

"Superstition" is ~~that~~ truly & philologically that which stands over. Almost all is called peasant superstitions ~~and~~ are to be interpreted in their spiritual meaning. They are thus true. Some of all myths.

Coomaraswamy says that in last ten years

It has been shown that Buddha did not deny ^{the reality of} the spirit (atman) in the sense of essence. He refused to talk of it because it cannot be qualified or described, is ineffable. He did deny the reality of the ^{individual} personal "soul" or mind and claimed that it is no more real or abiding than the body. His parable of the raft applies to ethics. In ~~the~~ space-time, ethics is a necessary means to carry one across back to God, but once you have crossed the stream you have no more use for the raft, & leave it on the shore. The means (ethics) is significant & necessary while the voyage is being made, but loses its significance after the return to God is accomplished.

So the Buddha denied the abiding reality of the atman. He did not deny

the reality of Atman, but urged that as the chief goal. So he is very close to the old Vedic ^{Upanishadic} position. Even his emphasis on Dharma (suffering) is found in the Upanishads (Brihad Aranyaka).

The old idea of fire & sacrifice has been absorbed in the idea of Transcendentalism, but the meaning of both is the same. We must learn to think in the spiritual aspect, and also feel it & live it.

We must change to money script in order to have an economic system in which children are economic assets and therefore in order to help up the population. I.E. we must introduce money script, ^{even} in order to maintain capitalism, for the

So must separate the
functions of money
from the function of
credit & the store of
value.

shrinkage of population will much
interest all to piece, for interest
cannot keep on piling up money &
population, markets, mfg., use of land
all shrink.

What other economic changes will
be necessary in order to have children
as economic assets! K helps here.

We can be absolutely sure that
capitalism will not last another
century because of this shrinkage
of populations & its effect

Did the Kulaks use N.V.R.? They
were liquidated.

~~Island skin grafting is like N.V.R.~~
~~stimuli~~
N.V.R. stimuli are like island skin

gusting. Better growth.

In addition to showing that voluntary suffering is a kind of effort for a cause, show what psychological integrations and deeper insights are possible to the sufferer if pain is rightly met and borne. Cf. Boisson's Exploration of the Inner World as to this. Is this idea valid?

It depends partly on what the physiological and evolutionary function of pain is. Relate to sensitivity and adaptability.

Another reason for realism is that it is a mode of order and good management. Good management create trust. Peace is a mode of order. Physical order

may be one step toward mental & moral order, if we see it whole.

My book & training pamphlet and forthcoming money pamphlet will help people to see the validity of the spiritual aspect of the world. Hence in the new book I should mention the religious aspect of it all, - as part of a whole life.

~~Common~~
Chivley was a transubstantiation of the initiate knight, his sword, shield & all. The Brahmanic name for the foramen (hole in the top of the head) was the same as that of the hole in the roof by which smoke escaped. This as the connecting spot between heaven & earth is the

reason why at Katgarka they split the skull of the corpse, & why American Indians used to open the top of the skull after death.

People are to be included in the transubstantiation. They are to be worshipped as symbols & aspects of the divine. Can we worship God in ~~human~~ by our human relations as much & as fully as we can in a church.

Commonsense says it is not true that in ~~Pali~~ Buddhist Pali there was no word for will. Karma, usually translated Fate, was the same as will.

Index

Money 13, 15, 17, 19, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 65, 66, 72, 73, 85, 86, 87, 90, 96, 104, 144, 177, 182, 184, 187, 188, 189, 193,

Symbolism 48, 112-119, 120-123, 123-127, 61, 58, 74, 119, 135,

New books on UVR 128-129, 135-6, 143, 61, 62, 66, 74, 88, 89, 90, 91, 95, 98, 100, 101, 135, 142-3, 143, 179, 182, 185, 185, 186, 194, 195, 198,

Ec of K⁺ 61, 89, 174, 179, 194,

Gandhi

Indian struggle

India, general

Simplicity 54, 56, 62,

Humility

Sincerity

Tolerance

Plans 54, 97, 104, 178, 91,

Six

Books 63, 67, 73,

Simplicity 17

Imitations

Training for UVA, 135-6, 91, 129, 180, 184, 185, 194.

Sentiments

Will 90,

Habit, 74, 91,

Means & ends

Courage

Human unity

Truth, Love of

Imagination

Suffering & sacrifice

Religious basis for UVA movement

Fears & anger 135-6.

Conventions & objections

Reliance of UVA.

Singing & music 85,

Folk dancing 137,

Education 135-6, 143

Psychology 130,

Sound culture & civilization

Capitalism or socialism

Sadhana 130, 143, 61, 63, 67, 70, 71, 103, 143, 49, 56, 103, 137, 145, 177, 182, 190,

Scale of organization

Gandhi - Nehru point

Selfishness

Farming

Spinning & weaving & knitting 16, 61, 89,

Bhagavad Gita 14, 15,

Drama 112-119. of symbols

Selfishness 145-89, 143, 1

Agriculture 96, 104,

Drama, 119,

addresses 16

Relationships 54, 91,

for

Union & NVR 98

spinning & weaving 16
+ weaver

NVR. Jews 94

faith 103

yoga 182, 188



"The World's Great Religious Poetry" - Caroline M. Hill

"Music: A Science and an Art." - John Redfield

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Books on non-religious martyrs, p. 101, 102

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"The Study of the History of Science" - J. M. Hill

p. 101

"I'll take my stand"

"Leadership in a Free Society" - T.N. Whitehead
pp. 1-10 cont. from earlier notebook

"The Exploration of the Inner World" - Anton T. Boisson
pp. 17-20 (notes not quotes)

"Philosophical Studies" - J. McT. Ellis *McTegant*
pp. 20-33

"The Study of the History of Mathematics" - Geo. Sarton
pp. 34-37

"The Study of the History of Science" - Geo. Sarton
pp. 37-48

"Prayer" - Rev. W.E. Orchard (Prayer Life of Jesus)
pp. 67-69

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pp. 74-75

"Essays in Zen Buddhism" - D.T. Suguhi
pp. 75-85, 145-177

"The Martyrs: A Study in Social Control" - Donald W. Riddle
p. 88 (pages noted) pp. 99-101

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pp. 105-144

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Book Titles noted

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"Freedom, Love and Truth: An Anthology of the Christian Life" -
Wm. Ralph Inge

Books on prayer and meditation, p. 63, 64

"Curse of Bigness" - Brandeis

"General Theory of Value

"I'll take My Stand"

p. 73

(over)

